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Crowned Dirt and Profanity.

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An unlovable spirit is revealed occasionally in the *Nation.* Formerly the refined, exquisitely critical, high-toned weekly visitor to exclusive circles of cultured Americans, the stanch and fearless defender of the great American liberties, the arbiter in the realm of literature, art, drama, statesmanship, whose praise was coveted and prized by men of letters and men of affairs, while its censure was dreaded as a blight to budding genius, this journal has lately championed radicalism and modernism, boldly advocated birth control, and lent itself to spreading propaganda literature for this destructive sexual aberration in modern life. Its most revolting escapade, however, was the selection, on February 14, of Stephen Vincent Benét's *King David* as the *Nation's* prize poem for 1923. The poem has for its theme the nasty David-Bathsheba incident. It was selected from four thousand manuscripts by about fifteen hundred writers. If *King David* was the best in this lot, we have no desire to see the second best or the third best.

The poem is in six cantos. Episode No. 1 pictures David surfeited with wealth and power, singing to his "hook-nosed harp":

> The Lord is a jealous God!
> His violent vengeance is swift and sharp!
> And the Lord is King above all gods!
>
> Blest be the Lord, through years untold,
> The Lord who has blessed me a thousandfold!
>
> Cattle and concubines, corn and hives,
> Enough to last me a dozen lives.
>
> Plump good women with noses flat,
> Marrowful blessings, weighty and fat.
>
> I wax in His peace like a pious gourd,
> The Lord God is a pleasant God,
> Break mine enemy's jaws, O Lord!
> For the Lord is King above all gods!

Ennui seizes the snug despot. Life is nothing but eating and drinking. His poetry has lost its *élan*. His victories are become stale affairs.

> My wives are comely as long-haired goats,
> But I would not care if they cut their throats!
>
> Where are the maids of the desert tents
> With lips like flagons of frankincense?

The great national heroes of his younger years are all gone, and he is disgusted with his lonely grandeur and splendor.

> Would God I had died in battle beside them!

In a thunderclap the Lord answers the pleasure-satiated darling of fortune whom He has raised up ("The Lord God is a crafty God") — and sends into the king's consciousness a violent desire that stings like a thorn and a fiery bee. He mounts to the roof of his haughty palace to survey the great, wide world.

Episode No. 2 pictures to the sensuous instinct ("The Lord God is a mighty God") the voluptuous vision of bathing Bathsheba ("And the Lord is King above all gods") before the lustful eyes of the spying king and the phenomena of rising desire and prompt resolve. A servant is dispatched to Uriah, the Hittite, at the battle-front.

In Episode No. 3 the cunning conferences between the grim warrior Uriah, "a jealous gentleman, hard to cuckold," and the lecherous king, David's bland entreaties, the delectable comfits which he offers to the Hittite, the drinking-bouts in which he engages with him — all fail to affect the stalwart man of duty. "And still Uriah kept from his wife." David becomes nervous, and his poetry shows signs of it. At last he makes the direct suggestion to Uriah after he has received him with a pious greeting. Uriah frowns upon the suggestion and voices a stern refusal: —

> While the hosts of God still camp in a field,
> My house to me is a garden sealed.

Then, with the roar of a lion, David issues the order to Uriah to go and "fill his belly with blood and war," which is received with grateful rejoicing. A pliable captain is dispatched to the general at the front, with the order that Uriah must die by treachery: —

> In the next assault when the fight roars high, —
> And the Lord God is a hostile God, —
> Retire from Uriah that he may die.
> For the Lord is King above all gods.

Episode No. 4. David is twanging his harp to "the friskiest ditties ever made," when a messenger arrives with the news of

Uriah's death. The king forsakes his frolicsome lyre and rends his clothes for the death of the kings slain in battle, but at the same time

> he smiled for joy,
> The sly wide smile of a wicked boy.
>
> The powerful grace of the Lord prevails!
> He has cracked Uriah between his nails!
>
> His blessings are mighty, they shall not cease!
> And my days henceforth shall be days of peace!

He prepares himself for the coveted enjoyment. Bathsheba becomes his.

Episode No. 5. Bathsheba is *enceinte.* ("The Lord is a jealous God!") Her condition is carefully described. ("The Lord is King above all gods!") The wry and dying prophet Nathan comes in to the king and tells the parable of the poor man's single ewe-lamb. When he has roused the king's indignation, he hurls the charge at the king, barking as a jackal: "Thou art the man!" The king rises in a towering rage, but collapses under the stern glance of Nathan and cries: —

> "My sin hath found me! Oh, I repent!"
> Answered Nathan, that talkative Jew:
> "For many great services, comely and true,
> The Lord of Mercy shall pardon you."

But at the same time the prophet announces that the offspring of wicked desire shall be blighted by God's curse. The message hurls David upon the rocks, and he lies there in dust and ashes, howling vain entreaties to the Lord God, a jealous God, and King above all gods.

Episode No. 6. In a week of painful sorrowing David is abased from his lust and pride.

> He arose at last. It was ruddy day,
> And his sins like water had washed away.
> He cleansed and anointed, took fresh apparel,
> And worshiped the Lord in a tuneful carol.
> His servants, bearing the child to bury,
> Marveled greatly to see him so merry.
> He spoke to them mildly as mid-May weather:
> "The child and my sin are perished together. . . .
> Why should I sorrow for what was pain?
> A cherished grief is an iron chain."

The old harp is ringing again with spirited melodies.

> His soul smelled pleasant as rain-wet clover:
> "I have sinned and repented, and that's all over.
>
> "In his dealings with heathen the Lord is hard,
> But the humble soul is His spikenard."

Soon his thoughts rove again to Bathsheba. He must go and "soothe her heart with a little psalm."

> Being but a woman, a while she grieved,
> But at last she was comforted and conceived.

In due time ("The Lord God is a mighty God!") Solomon is born. ("And the Lord is King above all gods!")

What the public is to admire in this poem is most likely the daring psychology attempted in the dramatic portrayal of that sin by which David "gave great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12, 14. In the admiring endorsements of the poem which the *Nation* published in its issue of May 2 many other "excellencies" are pointed out. One rejoices that at last Uriah, the Hittite, is "avenged upon the sweet singer of Israel, who was a groveling hypocrite," and that "the sensibilities of many people are wounded, who know that men are impulsive and weak, but who believe that there are compensating Godlike qualities by virtue of which some men are great." Another, a woman, thinks that "the Bible is so pitifully dead to plain, ordinary people, that is, to those who do not read it, that turning David from a psalm-singing angel into a live, lovable, erring human being is a real achievement.

> 'Why should I sorrow for what was pain?
> A cherished grief is an iron chain.'

Wise old thing who wouldn't have any insides! Remorse disintegrates the will; it keeps you from doing something about it, and, among mortals anyhow, breeds furtiveness, pettiness, and cruelty." Another writes: "I use King David as a test to discover whether my churchgoing friends possess an independent moral judgment or not. If they do, they praise the poem. If not, they defend David. It requires courage and a clear sense of ethical values to declare that the Lord's anointed, besides the sin which he confessed, sometimes practised a species of hypocrisy." This party also remembers that it is not so very long since he heard David's refrain: "Break mine enemy's jaw, O Lord, for Thou art King above all gods!" (Emperor Bill, whom we "canned"?) Another thinks Benét's poem "is, first of all, deeply reverent. It scoffs with righteous cleverness at outworn lauds of the lusty Killer-King and his approving Deity; it reverences the overtone that not through the stab in the back can godliness grow. Secondly, it is delicate and restrained, especially when compared with its force. It took three thousand years for a poet to discover David's 'hook-nosed harp'; one among many flashes of wonder." Another

calls the poem "big stuff," though without "beauty and insight"; as a rule, he does not like "the negro camp-meeting style of poetry," but "makes an exception for King David."

Only a few seem to have seen the dirty trick which Benét has played, not only on revealed religion and Christianity, but on common decency in literature. One says: "Benét's posture of irony is absolutely in fashion; but this fashion and the classic narrative form of King David are singularly ill-fitting." He points out that Benét has used "the robust carnality of the Old Testament not as a basis for a real and spiritual substance, but as the substance itself." Another, a woman, arrays Benét's production against the Bible biography of David and says: "If Jehovah were like most of our biographers, He would have kept quiet about David's great sin. This is just one proof that the Bible history of David is divine. Suppose one should write a lot of verse playing up some of the baser deeds of Benét's (if he has any) and call the poem Stephen Vincent Benét. I wonder if he would be willing to let it stand as a representation of his character? Certainly not. Then why call this poem King David when it only pictures David in his greatest sin, which he repented and atoned for — was punished and forgiven?" Another, again a woman, says: "That this poem is the best shows to what degradation the art of Lowell and Browning and Tennyson has fallen in these days, when brain power seems to be concentrated on science. . . . The whole poem reflects the type of mind of the Russian atheist — without pity and devoid of reverence." A withering reply is sent the editor from New York: "If this poem had been written for some college magazine or for the 'Ten Story Book' or for *La Vie Parisienne,* it would be bad enough, but to be vaunted as a prize poem for the *Nation,* which is supposed to be eligible for a man's household, calls for protest by your readers. This poem can serve no good purpose. Obscenity, when necessary to point a moral or even adorn a tale, is permissible in literature. But this is merely sophomoric rehash of a moral that has been beautifully portrayed in the Bible without obscenity. This poem contains no new theme, no new plot, and in fact does not even follow correctly the original tale. What effect do you suppose this collection of obscenity, irreverence, and utterly bad poetical meter would have on some sweet young girl or upon the cultured ladies of any household? My advice to you, wholly unsought, I am free to admit, would be to have the awarders of this prize poem psychoanalyzed."

What has been said by the foregoing critics is to the point and lays bare to a great extent the unworthiness of Benét's purpose or achievement. The justice of some of this criticism seems to be acknowledged by the editor. But the worst feature, from the Christian viewpoint, of this laureated scandal, is the caricature which it has made of the God of the Scriptures and His most endearing attribute: forgiving mercy. Benét's Jehovah is a Jew-god, a biased tribal deity. His character is base, for he incites to lewdness and rewards his selfish and aggressive darlings with the means to satisfy their lewd cravings. The mock reverence which the poet parenthetically weaves into his lines for this Hebrew Jove is nothing but profanity. There is no true conception of the Biblical view of sin, the sorrow of sin, the removal of sin, and the peace and joy of forgiveness, with its hallowing influence on the lives of the pardoned. Rather these fundamental truths of the religion even of the Old Testament are parodied and vilified by the poet. His unsavory effort is a desecration of the heart of Christianity: justification by grace through faith in the mercy of the Redeemer God, who, indeed, was the God of David.

Nathan's remark concerning the effect of David's sin on the world that is hostile to God has obtained a new verification by this poet and by those who have awarded him his honor. This will continue to happen to the end of time. The *Nation* and its beribboned songster and his bawdy-house epic take their place in a procession of antichristian scandal-mongers that wends its way through the ages. The commendations which the paper has received have roused echoes from kindred spirits. The seeds which it has sown, as it has sown much other seed of radicalism, are ripening apace, and what will the harvest be?

Enmity against the Christian Religion and Antagonism to It No Reason Why Christians should be Offended.

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One of the great trials and temptations to which Christians are always in danger of succumbing is the enmity of men and their hateful opposition to the Christian religion. It is often the cause of great lukewarmness in Christians, even of doubt and hesitancy, when they are called upon to confess their faith in Christ. The

Lord therefore repeatedly warned His disciples against this danger. We quote, for instance, the well-known passage John 15, 26—16, 4: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness because ye have been with Me from the beginning. These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogs; yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father nor Me. But these things have I told you that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you."

The situation the Lord has in mind He states thus: *"They shall put you out of the synagogs; yea, the time cometh that whosoever killeth you will think that he doeth God service."* The disciples of Christ, who believed in Him as the Son of God and the Messiah, and who were to be His messengers to the world, would experience much enmity and opposition at the hands of the unbelieving Jews, especially those in authority. These enemies of Christ would excommunicate them from the Church and even put them to death. This might cause the disciples to be *offended.* Having, perhaps, expected to be honored by these men because of their relation to Christ, they would, when encountering such vehement opposition, find this to be a stumbling-block to their faith and be tempted to conclude that they had been deceived when they accepted Christ and expressed their willingness to be His apostles; in consequence of this they would decide to abandon His cause and submit to the authority of the Jewish Church. To forestall this, the Lord means to say, to keep you from taking such offense, I have spoken these things to you. For if you keep in mind that the Holy Ghost, the Spirit of Truth, has testified of Me, thus confirming your faith in Me, and urged you to bear witness of Me, you will realize that such opposition to Me and My Gospel and the persecution you will suffer at the hands of men is no cause for you to be offended. We learn from this *that enmity against the Christian religion and antagonism to it is no reason why Christians should be offended and deterred from believing in Christ and confessing His name.*

And why not? *Because it is the Holy Ghost, the Spirit of Truth, that has taught them such faith in Christ and such con-*

fessing of His name. Christians cannot but acknowledge the truth of the Lord's statement that the Spirit of Truth, the Holy Ghost, has made them Christians, believers in Christ. They have heard the Gospel and by it were brought to the knowledge of Christ. And whence is the Gospel? It is a word spoken by men, it is true, by the apostles, but in speaking these words the apostles were moved by the Holy Ghost. "For it is not ye that speak, but the Holy Ghost." Mark 13, 11. Christians, therefore, cheerfully confess: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." And because they are convinced of this fact, they are prompted not to hide their faith, but frankly to confess, by word and deed, that they are Christians. Or should they be deterred from doing so because many doubt the Gospel and even persecute those knowing, as they do, that the Spirit of Truth is the Author of it?

But whence *do* they know it? *"When the Comforter is come,"* etc. The Holy Ghost, in kindling faith in Christ in their hearts, has become their *Comforter.* Christians know that they are sinners; they know and feel that by nature they are under the wrath of God. At the same time, however, they believe, they know positively, that they need not fear the divine wrath, being reconciled unto God and being assured of the forgiveness of all their sins. In the days of adversity when, like Hezekiah, for peace they have great bitterness, Christians find comfort in calling upon God, confidently looking to Him for help and deliverance. What gives them courage to do so? Through the Word and the Holy Spirit they are made sure of being children of God.

Now look at such as are no Christians; have they such comfort? Oh, they are not in need of it, they tell us sneeringly and contemptuously. Perhaps not now; but let a bad conscience reprove them, giving them no rest day and night, how miserable are they then, how much in need of comfort! And what does that sadness of theirs in trouble and distress, that uttering of bitterness against God and man, show but that they are exceedingly unhappy? And one day they may find themselves in the grasp of an incurable sickness, visions of death and the Judgment will beset them, and they will cast about for help and reassurance. They have a good doctor, they have friends who tell them to be of good cheer, the means to procure for themselves what the world can offer in the

way of nursing and giving relief; but can all that save them from death and the Judgment? No, it is only the righteous that has hope in his death. Prov. 14, 32. It is only the Christians that overcome the fear of death and the Judgment, because they have peace with God through Christ and hope of eternal life. Think of the Christian you saw dying in the Lord, showing no fear of death, but a confident hope of life according to the words of the Lord: "If a man keep My saying, he shall never see death."

Now, what is all the enmity of the world, compared with the happiness one enjoys in being a Christian, that he should be offended by it? Should Christians doubt the existence of a power they have experienced because others have not had such an experience? Are they to distrust a comfort that has made them so happy because others do not believe it and cannot comprehend it? Christians know Christ and the power of His Word; should they, then, deny it as though they did not know it, merely because others, having no such knowledge, scorn and reject it? Who would doubt the existence of the light of the sun and of the glowing colors of the flowers even though all the blind in the world do not see what he is privileged to see?

But the very fact that the Lord warns His disciples against the great enmity and opposition they would meet with when confessing His name and teaching the way of salvation through faith in Him, offers a very sound reason why Christians should not be offended, even if such opposition should show itself within the pale of the Church. If the Lord had promised His apostles great success, and told them that unity of the Spirit among all confessing the faith would be a matter of course, or if He had tacitly suffered them to entertain such hopes, the disappointment consequent upon failing to realize their fond hopes would have proved a severe trial for them. But now we read: vv. 1. 3. 4.

The Lord not only foresaw what was coming, He also told His disciples about it, in order that they might be prepared and, when the time would come, remember that He had forewarned them. And what stress He laid on having them thus well prepared and how He impressed upon them the melancholy prospects, is shown by words such as these: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." John 15, 20. Again: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Matt. 10, 34. Where the Gospel is

preached and people have become Christians, they must look for enmity and strife and be prepared to defend themselves against such as would turn them from the faith. Thus the Lord advised His disciples to expect much antagonism on the part of men.

And, if we consider what experiences the apostles had, did the predictions of the Lord come true? We read in the Acts of the Apostles that in some places their endeavors were crowned with great success. Yet never do we read of conversions of great masses and of whole communities, not even at Ephesus. And when Demetrius, the silversmith, raised a mob against the Christians, the whole city was in confusion, and it became evident that Ephesus was still a heathen city. And even when Paul had "fully preached the Gospel of Christ" from Jerusalem to Illyricum (Rom. 15, 19), we learn that the Church of Christ was called a sect that was everywhere spoken against. Acts 28, 22. Moreover, when we hear the apostles speaking of the future of the Church, do they try to comfort the Christians by promising better times in the future? On the contrary, they tell them that even among those who confess the Christian faith discord and contentions would arise. 1 Cor. 11, 19; 2 Tim. 4, 3.

Why, then, should Christians be offended because of the enmity of men, seeing that all such enmity must serve to offer the strongest confirmation for the truth of the Gospel? If things had turned out the way one would have expected, there would have been a reason for serious misgivings as to the divine character of the teachings of Christ. But as it is, he must be blind who does not see that all opposition of men against the Christian religion, all the books written for that purpose, all the antagonism and strife in the Church itself, is indeed a powerful argument for the truth of the Christian religion.

However, there is one objection against the Christian religion which, it seems, can never be silenced. Again and again Christians are confronted with the argument that, as a rule, only the simple and the unlearned embrace the Christian religion, while the learned and the independent minds do not accept its teachings. It is true, as St. Paul writes, 1 Cor. 1, 26, that not many wise men after the flesh, not many mighty, not many noble are called. But the reason why they are not called is not because they possess such eminent wisdom or great might. At all times we find men of great learning and men in authority joining the ranks of the believers. Abraham was a rich man, and he was held in high esteem even by kings.

Moses was a great lawgiver, one who had not his equal. David was a mighty king, and Solomon's wisdom became proverbial. Paul was one of the foremost among the educated men in Israel in his day, and Luther is acknowledged as having been one of the master-minds of all ages. Preeminence, therefore, in human wisdom or power is no impediment to one's becoming a Christian.

The reason why many of this class of men are enemies of the faith is stated by the Lord in v. 3: *"And these things will they do unto you because they have not known the Father nor Me."* Jesus says, Matt. 11, 27: "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." But these men pretend to know the Father without the Son. John 6, 44 Jesus tells us: "No man can come to Me except the Father which hath sent Me draw him." But many of the wise and mighty of the world resist the Spirit of the Father who desires to draw them to Christ. They blindly and persistently deny the Lord who has bought them because, as St. Paul says, 2 Cor. 4, 4: "The god of this world hath blinded the minds of them which believe not." Hence it is that, when they speak of Christianity, they cannot but manifest their utter ignorance of things spiritual. They know nothing of the comfort and power of the Gospel. Living in sin, as they do, they might know that the way they are pursuing leads to destruction, but the god of this world has so blinded them that they do not realize their terrible condition. They consider it a grievous offense if you tell them that they are living in sin, while all along they are doing things that are wrong and sinful and intend to continue therein. And now comes the Gospel and reproves them for their love of sin and admonishes them to repent and to beseech God for mercy and forgiveness. At this they feel resentment, and hence their hatred of, and their enmity against, the Christian religion. If at all they join a religious body, it must be the Christian Scientists, Russellites, or some other kindred sect that requires no repentance of those who affiliate with them. In short, it is not their higher wisdom nor their eminence in worldly achievements that causes them to be enemies of the faith, but their carnal mind, which is enmity against God.

In view of all this it is as clear as daylight that enmity against Christianity and antagonism to it is no reason why Christians should be offended and deterred from believing in Christ and confessing His name.

Church-Workers; How to Obtain and Keep Them.

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The Church of Christ has a work to do. In the execution of it she needs all the support that earnest hearts and willing hands can give. If our congregations are to take their proper share in this work, if they are to maintain their ground, still more, if they are to increase their influence in the community, they must be brought to a lively realization of this. And yet it is not too much to say that the great bulk of our people grow up apparently unconscious of the fact that they are members of a living, organized society, and that certain duties devolve upon them as their share, that they grasp their responsibilities very imperfectly or not at all. There are numbers in our churches whose powers for good are all dormant, who sing lustily that they are "soldiers of Christ," but are always in winter quarters. There are those whom the Savior designates as "idlers in the Lord's vineyard," the drones in our hive of ecclesiastical life. Their talent, divinely given, is wrapped in a napkin and buried away in the earth. Now, the question which we propose to consider is how the sense of responsibility can be awakened amongst our people, how we are to enlist their active sympathies and energies in the service of the Church.

It is obvious that, if in any congregation the only exhibition of church-work is that which is afforded by the public worship of God on the Lord's day, the feeling will naturally grow that there is no church-work in which the membership can take a part. To conduct the public worship of God is the peculiar province of the called minister, and this is a province upon which the laity has neither the ability nor the disposition to enter. The first consideration, then, is that we must make it quite clear that *there is a work for our people to do.*

The one person, above all others, upon whom this impartation of knowledge devolves is the pastor. He is the shepherd of the flock, and his duty is both to feed and lead it. Him especially has Christ entrusted with every soul in his church, and He has commanded him to train and develop that soul into highest possible Christian character and life. This is the weakness of many a pastor's ministry. He does not know how to put his people to work. He lacks executive talent. He tries to do the work of all the church himself. He cannot do it. It is a spiritual injury to his people to try to do it. A wise pastor pursues a different course. He tries to get all his people to work. But *how?* There

is but one true answer: Use only the agencies and methods appointed and evidently approved by God.

1. First among these is the faithful preaching of the Word of God in regard to the right use of gifts. We must, as pastors, present clearly what, in this special respect, is Christian duty; we must show to those under our instruction that every grace, and gift, and possession, and influence, and opportunity, and possibility of good has come to them as a trust from God, that their first obligation is to use them for the glory of God, and that God will hold every man strictly accountable for all that He has conferred upon him. Let there be clear and ringing testimony offered; the claims of God pressed on the conscience: "Thus saith the Lord, Pay what thou owest"; judicious, brave, and loving appeal.

2. However, public address often fails to meet the end; hence this advice will not be amiss: Go to your members and between you and them alone, kindly, plainly, and earnestly, lay specific Christian duty upon their conscience. Be wise enough and brave enough to point out just what, with their gifts and their education and their wealth and their opportunities, they can and ought to do for Christ, His Church, and for souls.

3. Again, through organization. In the forming of any organization for the accomplishment of any specific form of religious duty, we simply, as pastors, say to our people: Here is a special and wise and Scriptural method of glorifying God, a way in which you will do more for Christ, and do it easier and more joyfully, than if alone. Hence the value of the organizations in our midst, all of them under the direct supervision and control of the congregation and its pastor.

4. Once again, there is the wisdom of circulating freely religious literature and especially denominational religious literature. In every home in our churches our church-papers and periodicals should be found. In order that our people become interested, as they ought, in missions, in church extension, in ministerial education, in colleges, in our theological seminaries, in all our agencies of Christian activity, they must first be informed in respect to them. It is surprising what response such presentations bring. Our people are a thoughtful people, governed by conviction and conscience, ready to do their duty when once assured that it is their duty, but not much disposed to do it before they are thus assured.

These are some of the methods or means.

A Few Hints. — *Hint One.* As the apostle declares: "Every man hath his proper gift of God, one after this manner and another after that." In a church one member has the talent of song or music; another, of fluency and effectiveness in public address; another has financial talent; another has attractive social qualities; another is adapted to be a teacher in the Sunday-school; another, to labor among the young; another, to solicit funds; another, to stand at the church-door, and smile, and shake hands with, and welcome, strangers — the greatest conceivable variety of gifts and of possible individual usefulness. Let every church and its pastor take an inventory of its stock in trade and find out just what it possesses. This self-knowledge is a first step toward efficient church-work. We shall be surprised to learn how rich in spiritual resources our congregations are, with what fine talents God has gifted our membership, and what possibilities of usefulness reside in them. Take, *e. g.,* the fine talent of Christian womanhood.

Hint Two. There is work to be done suited to all capacities, stations, and attainments. The privilege of working for God is not to be denied even to the poorest and humblest among us. Let the less favored in means and education and external gifts fully understand that they have their part also to fulfil, and that their aid is warmly welcomed. Where there is devotion, energy, and zeal, it makes up for deficiency, and it will almost invariably be found that as they gain confidence in themselves, such persons grow in power and become exceedingly valuable.

Hint Three. In order to get church-workers, one must be content to wait. All our efforts and persuasions will sometimes fail to arouse those who are advancing in years and have become accustomed to their regular routine of religious life, from which nothing can move them. We must therefore look to those who are growing up under us. The season of confirmation gives an invaluable opportunity for setting this matter in its proper light. Let our catechumens be taught to look forward to confirmation as the time when they shall gain a new position in the church as workers, and urge them to associate that solemn season in their memories with consecration to Christ and His service.

Hint Four. It may not be amiss to add: In order to get zealous and faithful workers, we must be zealous and faithful workers ourselves. The pastor is the observed of all observers. Our members are, one and all, sharp and eager critics. Our example in our own work will always be the most powerful in-

THE THEOLOGICAL OBSERVER.

Lutheran News Matter Obtainable. — The October issue of the *American Lutheran* is a valuable "Architectural Number," which our pastors should keep on file. The society publishing this paper (American Lutheran Publicity Bureau, 289 Fourth Ave., New York City), by an arrangement with the Western Newspaper Union, also furnishes ready-to-print plates of instructive Lutheran news matter to congregations, societies, or individuals. DAU.

Stricture on, and praise of, the Missouri Synod's past work, in a review of *Ebenezer,* is offered by the *Princeton Theological Review* (July, 1923, p. 486 ff.) as follows: "The historic position of the Missouri Synod in its relation to other evangelical churches of Protestantism and to other branches of the Lutheran fold is well known. And so far as these articles go, it is never forgotten. The Missouri Synod sets up the claim to be the truly Lutheran Church in America. 'Gottes Wort und Luthers Lehre rein' is its watchword. Every semblance of unionism or tolerance of lodges and secret societies with their avowed moralism cutting athwart Luther's doctrine of justification by faith alone is uncompromisingly rejected. It is, of course, easy for any church claiming to possess the solely correct interpretation of the Bible-truth, and persuading itself that all other Christian bodies are 'sects' to be held aloof from, — it is easy for such a body to become dogmatically self-satisfied even to the point of theological Phariseeism. And the boastful spirit is not so conspicuously absent in these articles that one could not unintentionally overtake it. See, for instance, pp. 285, 315, 371, 448, 461, 493, 531. Some isolated statements are capable of qualification in the interest even of 'Lutheran Truth.' The assertion that 'to write the life of Walther is to write the history of the Missouri Synod' (p. 22) must not be taken too literally. And the claim that 'from the very beginning the Missourians were devoted to the cause of a united Lutheran Church in America' (p. 110) could only be substantiated by deciding what is meant by 'a united Lutheran Church in America.' Since the Merger of 1918, there exists 'The United Lutheran Church in America.' But the Missouri Synod is not a part of it. If by a 'united' Lutheran Church is meant that all other branches of the Lutheran family should join the Missouri Synod, then the devotion to unity that is claimed is incontestably accurate. Otherwise it needs explanation. The phrase 'the Reformed contempt of the Sacrament,' used in the same article (p. 116), would sound better if it were frankly explained that the Reformed have never contemned the true Sacrament. They have boldly and always rejected the *ex opere operato* theory of transubstantiation as well as the view of consubstantiation. They do not believe that the physical Jesus is anywhere hidden in, with, or under the sacramental elements. They have stood (with the possible exception of Zwingli and his school) for the spiritual presence of Christ, of whose presence the elements are the sign and seal. In this same article the statement that 'there

was nothing "exclusive" about Missouri' (p. 118) sounds strange, when it is known that, if Lutherans wished sincerely to be 'true Lutherans,' they would, of course, join the Missouri Synod. The reasoning of this article — 'Why Missouri Stood Alone' — is *sui generis,* but far from convincing. The author says: 'Missouri aimed to bring together the Lutherans of America, and for that very reason she stood alone. . . . The ultimate object of the separation was union' (p. 120). The principle that 'No synod can endure half confessional and half indifferent' (p. 121) will find friends enough and be in good company, but to claim rigid isolation as a means of real union is something that only the highly initiated will appreciate. Were it not better simply to say: 'Either we unite on the basis of the Missouri Synod Lutheranism (which is true and unadulterated Lutheranism), or we are not concerned about union at all'? To be sure, this would be rather absorption than union; for union implies a willingness to negotiate on the ground that the two sides share a common truth, or that each side has truth needed by the other. In the article on the predestinarian controversy in the Lutheran Church naturally something is said about the Calvinistic view. It would be asking too much to expect that this article should be at all Calvinistic. The issue in the Lutheran Church, quoting Dr. Walther, is finely stated on page 411. The statement (pp. 421. 416) that Calvinism denies universal grace is altered on a later page (p. 421) by the words 'or, at least, by detracting from universal grace.' Calvinists do believe in common grace, which is universal. But the grace that actually saves, Calvinism holds, is particularistic and strictly wholly divine. This subject has received compact treatment in a little book, *The Plan of Salvation* (1915), by the late Dr. B. B. Warfield. See especially pp. 102—108. 124—133.

"There is a side to this book and its claim, however, which it would be the part of wisdom for evangelical Protestantism to-day not to ignore, lest a severe reckoning be due. We live in an age of intellectual eclecticism, a mental condition not especially noted for careful or wise discrimination. The differences of a former day, we are informed, no longer count. There is such a great work to be done, and it is so urgent, that dogmatic differentiation should be set aside altogether or reduced to a convenient minimum, and all Christendom band together against the common foe. This is all perfectly well intended. But when you penetrate to a sober analysis, this attitude is superficial and insidious. The plea of doing God's work by ignoring God's truth is a piece of dangerous mysticism. And expensive, too. Some of our modern unionistic zeal has been rather costly. Many will have scant patience with the unfraternalism of the Missouri Synod. Yet we will do well to remember that the churches of this Synod have stood like a rock for some things which are just as vital for us as for them. They have kept 'clear of the blatant and cheap sensationalism which has tended to cheapen other churches in the eyes of the public' (p. 465). The picture of the Christian home given on pages 524—526 is a beautiful one. They

have resisted the rationalizing tendencies of the day, holding to a Bible that is still inerrant, and to a Christ whose essential deity is never ambiguous. In these things we of the Reformed faith rejoice. And though our paths diverge as we wander farther into the pastures of revealed truth, it will doubtless some day be found that we have been sheep of the same Shepherd." DAU.

"Biblical, but Not Christian." — Says a writer in the *Congregationalist:* "Our final principle is that *all Scripture should be interpreted in the light of the character and teachings of Jesus.* For us Jesus is the Master-key, the key that will unlock the treasury and guard us against a misuse of the treasure. This is not mystery or magic. It is simply an evaluation of all the sacred writings by the degree to which they reveal His spirit. What is below Him can be only 'a pedagog to bring us to Christ.' Luther saw this and wrote: 'Christ is the Master. The Scriptures are the servant. Here is the touchstone for testing the books; we must see whether they work the works of Christ or not.'" The writer then continues: "As soon as we apply this principle, we shall learn that an idea may be *Biblical, but not Christian.*" (Italics our own.) Hence our caption.

To our readers this at once sounds strange. We are accustomed to using the words "Biblical" and "Christian" as synonymous terms, "Biblical" meaning in harmony with the Bible, in harmony with the teachings and the spirit of Christ, who is, as He Himself says, the Alpha and the Omega of the Scriptures. Luther would be surprised if he would know for what purpose his words have been quoted.

A word is, of course, not a fixed and an inflexible thing. A word which was used to give expression to a certain thought or idea one hundred years ago is used in an altogether different sense to-day. And the same word to-day may mean one thing in one connection and an altogether different thing in another connection. The word "Biblical," we admit, may be used simply to mean that something pertains to the Bible. But that is not its common usage. That, however, is the use to which the writer in the *Congregationalist* puts the word. He means to say that something may be found in the Bible and thus be Biblical, which, nevertheless, is not Christian. Even that we must admit. When, for instance, the ungodly sayings of ungodly men are quoted, or the sins of God's children are related, we cannot say that these things are Christian; of course not. But the writer whom we are quoting makes still a different distinction between what is Biblical and what is Christian. "What Paul says about women in the Church," he tells us, "is Biblical, but far below the spirit of Jesus." Again he says: "We shall know that when Elisha permitted the bear to devour the saucy children, he did not think of God quite as Jesus did when He said, 'Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God.' We shall not quibble over the letter of the prophecies, but will find in the great ideas of the prophets foregleams of the Light of the World. We shall be free from a usurped authority of the letter that killeth over the Spirit that giveth life."

In other words, the very man who would make Jesus the "Master-key" of the Scriptures will let Jesus and Paul be at variance and Jesus and the Old Testament be out of harmony. It is but another instance to show how modern theology uses Christian phraseology, but at the same time uses it in a sense in which it is not used and understood in the Christian Church. It shows us how very careful we must be to understand just exactly what certain religionists mean when they use certain terms. "By good words and fair speeches they deceive the hearts of the simple." Paul says, "Avoid them." Rom. 16, 17. 18. J. H. C. F.

A Tremendous Power. — There were 5,756 graduates from the Chicago high schools last spring. When we add to these the many thousands of graduates from high schools and colleges and universities all over the country, we can, in a measure, picture to ourselves what a tremendous power these are in our country. Education increases the power of man. Whether or not, however, his *usefulness* is thereby increased, depends upon the kind of education he has received. Much of the education given in the schools, colleges, and universities of our country, the divinity schools not excluded, is of a kind that undermines true science and true religion. Those who have received this kind of education are also a power, but a power for evil. Of the right kind of education man cannot receive too much, and our Lutheran Church has always been the champion of such an education. Only in the measure in which a man's education is *Christian* and in accordance with *well-established facts* of science and of learning will his education well serve him and his fellow-men. J. H. C. F.

A New Bible School. — Dr. Mark Matthews, pastor of the First Presbyterian Church at Seattle, Wash., is planning to erect a new Bible school in his city at the cost of one million dollars. His plan to procure the money is to sell one million bricks at one dollar each. Similar Bible schools are located in New York, Philadelphia, Chicago, Minneapolis, and Los Angeles. These Bible schools have been built and are being operated as a protest against the theological seminaries of our country which are teaching modern religious liberalism and are thus undermining the Christian faith. J. H. C. F.

Chapels in Hotels. — It is reported that a certain hotel manager proposes to have chapels designed for his chain of hotels. "They are not intended for public worship, but for the private devotions of people of all religious beliefs." A Methodist church-paper comments favorably upon this plan and adds: "In the very nature of the case a chapel in a hotel would have to be free from sectarian or denominational appeal." This is simply another instance of the modern tendency in the Church to wipe out all religious differences by ignoring them. The Christian religion is very positively stated in the revealed Word of God. There is no room for doubt or misinterpretation *if the words be accepted as they read.* But this very thing many are not willing to do. While in this way they are promoting religion, they are not promoting Christianity. After all, the

deciding question will not be how religious a man has been, — every man is religious, — but whether or not he has been a Christian.
J. H. C. F.

The richest church in the world is the Trinity organization in New York City. The income for the past year was $1,250,000. Of this amount over $1,100,000 was taken in from the rental of buildings and lands owned by the organization. Trinity pays nearly $300,000 a year in taxes on its business holdings. The church has 10,000 communicant members.
J. H. C. F.

The Peril of Special Emphasis. — Under this heading *The Biblical Review,* July, 1923, writes: "The tendency to lay special emphasis upon the supernatural elements of Christianity manifests itself in a number of ways. It is seen in certain features of faith-healing, in some aspects of teaching regarding the Holy Spirit, and in a great deal of the way in which the doctrine of the second coming of Christ is presented.

"Miracles of healing took place in the early Church, and although they decreased after the days of the apostles, it cannot be said that they ever entirely ceased. Too many cases of supernatural healing are recorded in the history of the Church and in the lives of the saints, and too many cases are known in the actual experience of living Christians, to justify the assertion that God never gives bodily healing directly or in answer to prayer without the use of means. But there are also too many cases in which devout and godly saints have not been healed though they have earnestly prayed for it, but have been left to bear their victorious testimony to the Lord's grace in the midst of their sickness and suffering, to justify the teaching that God always gives bodily healing in answer to believing prayer or in response to faith. In all cases of divine and supernatural healing God remains the sovereign disposer of His gifts.

"To present healing as the necessary result of faith and to say that faith is weak or lacking where healing does not follow, is to put divine healing in the realm of natural law. It makes it a part of a system of cause and effect which God administers in the same way as He administers the laws of nature, and under which we can receive certain results by conforming to certain conditions. . . .

"This was not the way the early Christians looked upon the miracles of divine healing. They regarded them rather as the overflow of that superabounding spiritual life which Christ had brought into the world, and which it was the function of the Gospel to make known. . . . These miracles were the credentials of their [the apostles'] message and not an essential part of it. In no case does any one of the apostles present the Gospel in such a way as to suggest that the faith which accepts the salvation of Christ should expect to receive bodily healing as well. The very gifts of healing which appeared in some of the New Testament churches, notably in the church at Corinth, inasmuch as they are classed among the gifts of the Spirit (1 Cor. 12, 9. 28. 30), which were distributed among the saints and not given to all alike, are an evidence of the fact that

healing was not the result of a faith which was common to all, nor a part of that common salvation which all Christians enjoyed. It was one of those 'diversities of gifts' which the Lord and Head of the Church distributed to its members severally according to His own will.

". . . Another aspect of special emphasis upon the divine element in Christianity is connected with the work of the Holy Spirit. The living presence of the Holy Spirit in the Church is a great and sacred truth, only too sadly forgotten in much of our church-life and -work. That the Holy Spirit dwells in the heart of every true believer is the fundamental fact lying at the basis of all genuine Christian life and experience. It was the coming of the Holy Spirit on the Day of Pentecost that gave Christianity its birth in the world. This was a unique and transcendent event and was accompanied by manifestations of a supernatural character. . . . These manifestations, however, were temporary and after a while passed away. The essential features of the work of the Holy Spirit remained as an abiding result in the Church.

"The mistake of the Montanists was in taking temporary manifestations for abiding results and in attempting to reproduce them as the true signs of the Holy Spirit's activity and the normal expression of Christian experience. This particular form of false emphasis has made a sporadic appearance in the Church from time to time, and always with results disturbing to its real life and work. This peril has perhaps never been more clearly manifested than in the sad history of Edward Irving a hundred years ago. After a few short years, during which his preaching had deeply moved London's circles of rank and learning, his influence was destroyed and his ministry shattered when he introduced into his church demonstrations of these 'gifts of the Spirit.' The Pentecostal movement of the present day exhibits the same characteristics and is beset with the same peril. Whatever value it may have for some Christian people, in calling their attention to the presence and work of the Holy Spirit, is practically destroyed by the false experience into which it introduces them.

"Another mistake, of a less serious nature perhaps, but also due to a wrong emphasis upon the work of the Holy Spirit, occurs when Christians are taught to look for a 'second blessing.' This is supposed to be a special sanctification coming as a result of the baptism of the Holy Spirit. What is meant by this 'second blessing' may often be a real experience, for many a Christian comes to realize the power of Christ in his life, not at the time his faith in Christ began, but only after an interval of failure. But this new experience of victory is not a 'second blessing' reached by a special 'baptism of the Holy Spirit.' It is a fuller appreciation of that gift of the grace of God he already had, but did not fully understand, a blessing that was within his reach from the moment he accepted Christ as his Savior.

"The whole work of the Holy Spirit is summed up in making Jesus Christ a reality for the believer. All the gifts of the Spirit

are just distributions of the power and grace that reside in Him. . . . When the Holy Spirit is doing His work most fully in the lives of Christians to-day, they are not thinking directly of Him at all; they are not concerned with the gifts or signs of the Spirit, or with a second blessing. Their minds and hearts are taken up entirely with their living and exalted Lord, and they are occupied with doing His will.

"The doctrine of the second coming of Christ has probably received more special emphasis than any other during recent years among large numbers of Christians. . . . It has encouraged a type of experience which resolves the Christian hope into a personal expectation or longing to escape death by being caught up to meet the Lord when He comes. It has been the occasion for making programs of the future in which the unfulfilled prophecies of Scripture, taken as prewritten history, are drawn out in charts lying flat on the map of time. It has given rise to innumerable distinctions between 'the church age' and 'the Kingdom age,' 'Jewish truth' and 'Christian truth,' 'the Gospel of the kingdom' and 'the Gospel of grace,' 'the coming for the saints' and 'the coming with the saints,' until the blessed hope itself is lost in a bewildering maze of words that have no real content.

"All this arises from a misplaced emphasis, an emphasis not found in the New Testament." J. T. Mueller.

"Alexander Whyte on Finding Texts." — The *St. Louis Christian Advocate* (August 1, 1923), quoting the *Pittsburgh Christian Advocate,* writes the following concerning Alexander Whyte's method of finding texts. We quote it for the benefit of our brethren who, too, at times may be at a loss to find suitable texts. Perhaps the method suggested in the following might be of service to them. We read: —

"The great Scotch preacher gave an address in New College, Edinburgh, at a conference of ministers. He had been appointed to review the discussion, but chose to review himself, and the address has recently been published in the *British Weekly* under the heading 'A Self-Review.' The whole address is full of meat, especially for preachers. In speaking about the difficulty some preachers have in finding texts for their sermons, Dr. Whyte said: 'Well, then, this was my way. When — as Coleridge says about himself — any Scripture "found" me, when the Holy Spirit said to me, "Thou art the man," I immediately accepted the condemnation or the comfort, as the case might be. I came more and more to read Holy Scripture, not with a "lust" for pulpit-texts, as Spurgeon says, but with an eye for myself and for my own salvation. A class fellow of mine, after he had been settled for a year or so, came and said to me: "How are you getting on with your preaching? For I have quite run through all my pulpit-texts." I said to him something like this: "If you were as bad a man as I am, if you had as bad a heart as I have, and if you were beset before and behind with temptations and crosses and snares like mine, then texts, and the best texts for the best ser-

mons, would crowd in upon you continually." And, sir, in saying that to my friend, I said nothing but the experimental truth; for to this day I never conduct family worship and I never read a chapter to myself alone that text after text does not leap out upon me as if they had all been written expressly and exclusively for me. And I never cast such special and personal texts behind my back; no, never once. I select the most home-coming of those texts, and I write upon it every forenoon, even though I have nowadays no pulpit use for what I write — no pulpit use, only my own paramount and pressing use. And I am to this day making such rich and manifold gain by that method that I am bold to recommend it — aye, and to urge it on every old and effete preacher like myself.'" J. T. MUELLER.

The Baptists of Germany. — In an article entitled "Little Journeys Overseas, a Visit to Germany," in the *Watchman-Examiner* (August 9, 1923), the writer says: —

"We prolonged our stay in Hamburg because Hamburg is the center of our Baptist work in Germany. I am interested in our Baptist people everywhere. I have always been especially interested in German Baptists because they have always been the right kind of Baptists. We have no finer Baptists in America than the German Baptists, and when they come into our English-speaking churches, they are always an asset and never a liability. . . .

"I wish I had the space to tell the thrilling story of the bitter persecution and noble heroism of Oncken and his colaborers during the twenty years that followed the organization of the First Church at Hamburg. Equally thrilling is the story of the missionary work of these apostolic Christians, who laid their all on the altar of God in joyful consecration. The limits of such a letter as this will not permit me to give the details of the ninety years of German Baptist history. But here and now I propose that the Baptists of the world shall make notable the hundredth anniversary of the organization of the First Church at Hamburg, which will occur April 22, 1934. By that time there will probably be millions of Baptists in Continental Europe, and no one of them ought to be unfamiliar with the name of our great European Baptist pioneer, Johann Gerhard Oncken. . . .

"Our Baptist Theological Seminary was opened in 1880 in a small, but well-equipped building. In 1914 a handsome addition to the original building was erected, and now from eighty to ninety students can be cared for comfortably. The building is substantial and well arranged. Here most of our German pastors and many from other European countries have had their training. The war played havoc with all Christian work in Germany, as in other lands, and the number of students at the seminary last session was only forty-two. Of these, twelve came from Holland, Denmark, Switzerland, Poland, Austria, Roumania, and Bulgaria. These twelve students are supported by our American Baptist Foreign Mission Society as a part of our European missionary work. Certainly there could be no better investment of missionary funds. The seminary building

is now undergoing much-needed repairs. We spent a delightful hour in this school of the prophets which has meant so much to the Baptists of Europe. . . .

"Our Baptist work has suffered terribly from the war and its immediate results. Many churches are so broken and impoverished that pastoral support is impossible. But God will not forsake His own. In Hamburg there are now seven Baptist churches. In all Germany there are 231 churches, 258 church-buildings, 707 regular preaching-stations, 234 pastors, 53,866 church-members, and 29,681 Sunday-school pupils. In 1922 there were 2,997 baptisms. As I write, there is being held in Berlin a young people's convention. Sixty pastors who are going to Stockholm have assembled in Berlin for a brief conference and from there will go to Stockholm. Of course, many of the pastors cannot go. Indeed, many of them are too poor to have a week's vacation. The Danish Baptists are entertaining twenty German pastors and their families for a month that these hard-working men may have a bit of change and rest."

J. T. Mueller.

"Fallen-Away" Catholics in America. — This topic is discussed at length in the *Catholic World* (August, 1923). Among other things the author says: —

"Most of us can recall some fallen-away Catholics in our local community, but as churchless Catholics soon drift into other associations, it takes inquiry and search to make anything like a complete list. By comparing notes with a more widely acquainted friend, you can usually count more fallen-away Catholics than you at first imagined. The writer has been a member of the bar of a Western city for forty years. Of the lawyers of his city about sixty are Irish-Americans. In the light of his own information and by inquiry he has listed fifteen of these, or twenty-five per cent., who have fallen away from the Church. There is some uncertainty about three or four others. The proportion of 'fallen-aways' is, however, considerably larger than he expected when he began the inquiry. Five of these 'fallen-aways' are sons of mixed marriages. Half of those who have married have contracted mixed marriages; but it does not seem, in most cases, that the marriage itself started the apostasy. These men belong to the leadership of their element. If any class of men should be firm in an inherited faith, it should be the better educated. But if twenty-five per cent. of the leaders fall away, what of the rank and file? . . .

"Must we conclude that those who go up higher in the social scale, in education, in worldly success, are more liable to be seduced from the faith? So it appears. But making allowance for mixed marriages, political ambition, and the golden calf, is not the percentage of loss appalling to any one who hopes for the future of the Church in this country? That these illustrations of defection from the faith happen to be selected from Catholics of Irish ancestry must not convey the impression that people of this race are more inclined to drift away from the faith than Catholics of other ancestries. . . .

The writer has been furnished with a list of a dozen millionaire German-American families in Milwaukee who ought to be Catholics, but are not. . . .

"In Catholic countries some who fall away, or their descendants, may come back to the Catholic Church in after-years. In a country like the United States, Catholics who fall away, or their descendants, if they come back to religion at all, are as likely to find the pathway back to Protestantism as the pathway back to Catholicism. We cannot, therefore, view religious indifference, as it affects Catholics here, with the same complacency that French and Italian pastors view the matter in their respective countries. Religious indifference has been reenforced by the factor of migration. And the later immigrations, especially, have not been accompanied by their priests. Yet they have not drifted far from the vicinity of established Catholic parishes, for they have mostly settled in the cities. But in their homelands they have not been trained in such a live Catholic faith that the mere ringing of a church-bell will bring them to Mass. . . .

"The number of converts per annum varies from one half of one per cent. of the Catholic population, as in Baltimore, to one-tenth of one per cent., as in New Orleans. The average percentage of converts per annum may be estimated as about one-fifth of one per cent. of the Catholic population. As the Catholic population is about twenty millions, this would indicate that we gain nearly forty thousand converts a year. . . .

"In conclusion it may not be amiss to suggest a method by which future defections from the Church may be considerably diminished and former losses may be to some extent repaired. In how many hundreds of cases has not the hand of fraternity stretched out to the lukewarm Catholic, brought him across the bridge into Freemasonry, and so confirmed him in his apostasy. Why may not a great Catholic fraternity, with even more propriety, extend the hand of fellowship to brethren drifting from the faith, and so regain them and reclaim them to the Church? . . .

"It is time for the Knights of Columbus to look around for a new and adequately important mission. It is also proper that, as a Catholic society, it should readjust its outgo of benevolent energy to some great Catholic work, wherein it may not be merely duplicating the work of the Government. So it is here suggested that the condition which finds from five to eight million 'ought-to-be' Catholics drifting permanently into the ranks of the unchurched, — many hundreds of thousands of them merely lukewarm Catholics, but many millions already beyond the voice or message of the priest, — that here is a field of labor and a crying urgency worthy the effort of any great organization." J. T. Mueller.

"Das Rauhe Haus" at Hamburg-Horn, Johann Hinrich Wichern's genial creation for the training of boys in an institute that retains the characteristics of family life and in the training of deacons (*Brueder*) happily combines the practical with the theoretical side of the training, celebrated its ninetieth anniversary on Septem-

ber 12. The Orphan Asylum at Hastings-on-the-Hudson, the Wartburg Orphanage at Mount Vernon, N. Y., and the Barnardo Homes for Boys and Girls at London are built up after the model of the Hamburg institute. — "Das Rauhe Haus" is in sore need of charitable suport from outside sources. DAU.

The Diet of Finland, on November 10, 1922, ratified the Liberty of Faith Bill which had been passed some time previously by the majority of votes required by the constitution. A member of the Diet, Erkki Kaila, D. T., a liberal theologian, pastor of a church at Helsingfors and instructor at the university, has published the principal facts of the bill in a pamphlet, which was distributed at the convention of the Finnish National Church at Ironwood, Mich., in June. "The general regulations state, first of all, that religion may be exercised publicly and privately in Finland, as long as law and decency are not violated. The Evangelical Lutheran and Greek Catholic churches, as well as other religious communitites having as their object the public exercise of religion *and having been duly registered* [italics ours!], come under the heading of religious bodies. Concerning public exercise of religion arranged by persons who do not belong to any religious body, the law as to public meetings holds good. Religious exercises of a private nature are free to any one." The age-limit for seceding from a religious body is fixed at eighteen, or at fifteen with the consent of the person's parents or guardians. "If any one desires to secede from the Evangelical Lutheran Church or the Greek Catholic Church, he must personally notify the pastor of the parish to which he belongs; in seceding from other religious bodies the board of administrators of the church or, in case several parishes belong to the same religious body, the board of administrators of the parish has to be notified. One month after the notification the notifier is considered as having seceded, and, on his applying for it, a certificate to that effect must be given him. Cases of persons who have seceded from, or entered into, a religious body must be notified to the official authority, who, according to the decree of December 22, 1917, has been charged with the keeping of the civil register." "A pupil who belongs to no religious denomination or to one different from that the doctrines of which are taught in the course of religious instruction, may at the request of his guardian be exempted from such instruction." "A person who at his death does not belong to the Evangelical Lutheran Church may, if no other burial-ground is available, be buried in the graveyard of the Evangelical Lutheran congregation. . . . At such a burial nothing may be done which might give offense to the congregation. The rector and churchwardens have the right of removing offensive inscriptions or pictures. Any one who behaves in an offensive or disorderly manner upon such an occasion may be fined, but not more than 500 marks." "No monastic orders or nunneries nor any new monasteries may be established, and as members of monasteries already existing in the country only Finnish citizens may be accepted." *"Those who are not members of the Evangelical Lutheran or the Greek Catholic Church are not obliged to take part, through*

property tax or other form of taxation, in the payment of the clergy or other expenses. [! This means that Lutherans are subject to taxation.] Other religious bodies and their congregations are also exempt from paying taxes for the purposes of the Evangelical Lutheran and the Greek Catholic churches." (Italics and emphasis ours. This provision evidently treats the Evangelical Lutheran and the Greek Catholic churches as preferred bodies, enjoying special recognition of the State. It is not quite clear what this recognition means in detail and how it affects the relation of the State to other religious bodies.) — The second part of the Liberty of Faith Law treats of the formation and legal position of religious bodies. "Such bodies can be formed by persons living in Finland (consequently also by others than Finnish citizens), who notify the Government in writing of their intention. The notification must be signed by twenty persons; the rules of the religious body, an account of their creed and form of public religious service, should be appended to it. The names of persons who compose the board of administrators of the church must also be stated in the notification. As to the members of the board of administrators, it is prescribed that the majority of them must be Finnish subjects. If, however, the majority of the body consists of persons who are not Finnish citizens, the Government can recognize a board of administrators which is not composed in accordance with this regulation. Provided that the rules of the notified religious body are drawn up in conformity with the law and the other conditions prescribed by law are also fulfilled, the Government has the body registered in a register for religious bodies, and a certificate to this effect is issued. — The board of administrators of a religious body has to keep a register of the members of the body and their children. It has, furthermore, to keep such registers as the Government prescribes and to furnish information based upon them. The person who keeps such a register takes upon himself the responsibility of a government official and enjoys the protection afforded to an official." This regulation, we take it, refers to the keeping of marriage-, baptism-, and death-records, which may be essential in certain legal actions. "Religious bodies shall not without permission of the Government acquire or possess other real estate in the country than that which is necessary for the church, vicarage, school, charitable institutions, and graveyard. *The Government has the right of inspecting a religious body when such inspection is considered necessary.* [Italics ours.] If a body has acted contrary to the law *or in an improper manner or a manner inconsistent with the purpose given in the rules* [italics ours], the courts of justice may declare it dissolved." In the provisions regarding taxation there is a clause which makes "joint stock companies and cooperative societies liable to taxation *for the benefit of the people's church.*" (! Italics and emphasis ours.) This regulation was in force before the present law was passed and operated for the benefit of the then state church of Finland, which was primarily the Evangelical Lutheran and secondarily the Greek Catholic Church. There is, then, under the new law a "people's church," and it remains

to be seen whether this "people's church" is not the old state church in a new democratic costume, and whether the entire Liberty of Faith Law is not to a considerable extent a "joker." DAU.

The Wellington, New Zealand, Bible in Schools Propaganda Committee has issued a bulletin (June 20) in which the results of its canvass of British and American "educationists" are published. The following questionnaire had been sent out in 1921: "No. 1. Do you consider a strictly secular system of elementary education, cutting out all Bible-work, a right and proper education system? No. 2. Is an ordinary English education complete without a knowledge of the English Bible? No. 3. Does Bible-reading increase a boy's vocabulary and give him a better command of the English language in its purity? No. 4. Do you consider the Bible-lessons as given in English schools a factor in the formation of character and an aid to good citizenship?" Nearly all the answers received signed "Yes" to questions Nos. 3 and 4, and "No" to questions Nos. 1 and 2. The committee does not divulge the number of "educationists" that received the questionnaire, nor the number of those who answered. But the bulletin features a long list of university men in Great Britain, Canada, Australia, and America, also of directors of education, chairmen of education, secretaries, *i. e.*, chief officers, of English education committees, inspectors of schools, presidents and professors in State Teachers' Colleges, secretaries of State School Teachers' Associations, prominent men in general in these countries, and last, not least, the Masonic Order, all of whom advocate the introduction of a course of Bible-study or the use of the Bible in the state schools. The Americans who have thus gone on record in this bulletin are: Archibald L. Bouten, Dean, College of Arts and Pure Sciences, New York University; Harry Pratt Judson, A. M., President University of Chicago; John Livingstone Lowes, Professor of English, Harvard University; Frederick M. Padeeford, Ph. D., Professor of English and Dean of the Graduate School, University of Washington, Seattle; Laura H. Carnu, Dean, Temple University, Philadelphia; John E. Roessler, President Valparaiso University, Valparaiso, Ind.; Roy Lyman Wilbur, President Stanford University, California; James Roscoe Day, Chancellor Syracuse University, Syracuse, N. Y.; F. J. Kelly, Dean of University Administration, University of Kansas, Lawrence, Kans.; E. Dadman, A. D., Ph. D., LL. D., Professor of History, Stanford University College, California; John W. Hoffman, President Ohio Wesleyan University, Delaware, O.; Geo. L. Roberts, Head of the Department of Education, Purdue University, West La Fayette, Ind.; C. Currie, Secretary University of North Carolina, Chapel Hill, N. C.; J. N. McCash, President Phillips University, East Enid, Okla.; Harry Kiemers, Teacher of Bible, Coe College, Cedar Rapids, Iowa; William O. Mendinhall, Ph. D., President Friends' University, Wichita, Kans.; W. H. Wood, Professor Biblical History and Literature, Dartmouth College, Hanover, N. H.; Albert G. Caris, President Defiance College, Defiance, O.; L. G. Leary, Associate Professor Vassar College, Poughkeepsie, N. Y.; W. W. Phelan, Ph. D., School

of Education, University of Oklahoma, Norman, Okla.; Emma Kendall, M. A., Professor of English, Friends' University, Wichita, Kans.; President M. J. Hoffman, Central College, Pella, Iowa; Marguerite Hendershot Wolff, A. B., Friends' University, Wichita, Kans.; Henry Churchill King, President Oberlin College, Oberlin, O.; Prof. E. F. Engel, Secretary Advanced Standing Committee, University of Kansas, Lawrence, Kans.; Clarence Marsh Case, Associate Professor of Anthropology and Sociology, College of Commerce, the University of Iowa, Iowa City, Iowa; President Lewis Edward Holden, M. A., D. D., LL. D., James Milikin University, Decatur, Ill.; O. B. Baldwin, M. A., Professor of Education, Friends' University, Wichita, Kans.; Charles A. Blanchard, President Wheaton College; K. G. Matheson, President Georgia School of Technology, Atlanta, Ga.; R. M. Alden, M. A., Ph. D., Professor of English Literature, Stanford University, California; E. H. Kendrick, Professor of Biblical History, Wellesley College, Massachusetts; Margaret P. Sherwood, Ph. D., Professor of English Literature, Wellesley College, Massachusetts; J. S. Orvis, Professor of History, Wellesley College, Massachusetts; A. J. McKeag, Professor of Education, Wellesley College, Massachusetts; William Allen Wilbur, A. M., Litt. D., Dean of the Columbia College, George Washington University, Washington, D. C. All these are university professors. The following are connected with State Teachers' Colleges: A. R. Brubache, President New York State College for Teachers, Albany, N. Y.; D. Sands Wright, Director of Religious Education in the Iowa State Teachers' College; Teachers' College of Indianapolis, Ind.; J. H. Crabbe, President Colorado State Teachers' College, Greeley, Colo.; E. A. Cross, A. M., Dean Colorado State Teachers' College; Franklin T. Baker, Teachers' College, Columbia University, New York; T. J. McCracken, Ph. D., Dean of Graduate School, Colorado State Teachers' College; E. B. Smith, A. M., Professor of History and Political Science, Colorado State Teachers' College; James Herbert Kelley, Executive Secretary Pennsylvania State Education Association, Harrisburg, Pa.; H. G. Dowling, Secretary Alabama Education (State Teachers') Association, Cullman, Ala.; M. A. Buirewitz, Secretary Wisconsin Teachers' Association, Milwaukee, Wis.; William T. Sanger, Executive Secretary State Teachers' Association, Richmond, Va.; W. W. Trent Elkins, Secretary of West Virginia Education Association; Thos. F. Rue, Secretary Iowa State Teachers' Association, Des Moines, Iowa; H. B. Smith, Secretary, Colorado Education Association, Denver, Colo.; P. L. Harned, Chairman State Board of Education, Clarksville, Tenn.; R. C. Burts, Secretary State School Teachers' Association of South Carolina, Rock Hill, S. C.; A. H. Seymour, Secretary South Dakota State Teachers' Education Association, Aberdeen, S. Dak.; Warren K. Yerger, Superintendent and Secretary Delaware State School Teachers' Association, A. J. du Pont School, New Castle Co.; W. A. Lewis, LL. D., President State Normal, Hays, Kans.; F. L. Cummings, Principal Fergus County High School, Lewistown, Mont.; the Secretary of Texas State Teachers' Association. The purpose of publishing this list of names

and sending it out to editors is evidently propagandist. The list goes to every part of the British Empire. The movement is under British leadership, and holds up as a model the method of English School Boards, which provides for daily Bible instruction, with prayers and hymns, taking up a period of twenty-five to thirty minutes daily. The development of the movement to introduce the Bible and religious instruction in the public schools of the United States is closely watched by this British bulletin. The California verdict against the reading of the King James Version in the schools of that State is explained by the fact that the last religious census of California has revealed that 58 per cent. of the religious forces of the State must be credited to the Roman Catholic Church. The denunciatory remarks of the *Philadelphia Public Ledger* on the California Decision are cited with emphatic approval. The Oregon Referendum is exhibited as a splendid victory of the Masonic Order. The school bill now before the Ohio Legislature is likewise noted as an epochal event. In this movement, so the bulletin informs us, Lord Bryce, Cecil Rhodes, many English peers, the historian Lecky, and a galaxy of the intellectual lights of Great Britain and her Dominions and dependencies have been actively interested. In its concluding remarks the bulletin seems to think that it is scoring a great point in favor of the movement by producing statements and statistics that claim religious instruction in the state schools is necessary to stop the spread of venereal diseases. It is well for us to watch this propaganda and to collect notes on the part that Americans are made to play in it.

DAU.

BOOK REVIEW.

George H. Doran Co., New York, N. Y.: —

The New Testament. *Parallel Edition.* A new translation by *James Moffatt, D. D., D. Litt., M. A.* Together with the Authorized Version and an Introduction to New Testament Study. XLIII and 633 pages.

An hour of careful reading in this book will be sufficient to acquaint the reader with the purpose and trend of this new translation of the New Testament, and to enable him to appraise its value to Bible-readers in general and to those in particular for whom Scripture serves as the appointed tool in their professional work. Much can be said in acknowledgment of the scholarship that has been expended in the preparation of this volume. The author has, first of all, been at great pains to select from the existing Greek texts the one from which he ought to make his translation. His choice has fallen upon Soden's Greek text as a standard, and whenever he has deviated from his standard, he has been scrupulous to inform the reader in a footnote which variant he has preferred, and the reasons for his preference. Thus in Matt. 4, 24 he has accepted Blass's suggestion that *συνουρίαν*, the reading of the uncial *Γ*, should be substituted for *Συρίαν*. Matt. 5, 22 b and c he treats as some modern textual

critics do, not as an utterance of the Lord, but as a rabbinic comment on what was said to the men of old according to v. 21, so that only the first clause in v. 22 a represents the Lord's own statement over against what was said to the men of old, thus: "You have heard how the men of old were told, 'Murder not; whoever murders must come up for sentence; whoever maligns his brother must come before the Sanhedrin; whoever curses his brother must go to the fire of Gehenna.' But I tell you, whoever is angry with his brother (without cause) will be sentenced by God." In Matt. 6, 4 he retains *ἐν τῷ φανερῷ* on the strength of the *Itala* and the *Peshito*. Vv. 19 and 20 in Matt. 7 he transposes thus: "So you will know them by their fruits. Any tree that does not produce sound fruit will be cut down and thrown into the fire." He holds that v. 19 is a repetition of chap. 3, 10. In Matt. 8, 12 he replaces the ordinary reading *ἐκβληθήσονται* with *ἐξελεύσονται*, which is the reading of the *Sinaitic Codex* and that followed by the *Itala* and *Peshito*. Matt. 9, 34 he omits on the ground that it is not found in *Codex Bezae* and is not followed by the Old Latin translation and the *Diatessaron*. In Matt. 10, 31 he adopts Wellhausen's view that *πολλῶν* is either a corruption of *πολλῷ* or a mistranslation of the Aramaic equivalent for that. In Matt. 11, 5 he has been induced to drop the clause *καὶ πτωχοὶ εὐαγγελίζονται*, which he regards as "a harmonistic interpolation from Luke 7, 22." His reason is: "Matthew never uses *εὐαγγελίζεσθαι*." Matt. 12, 47, which is not found in the *Sinaitic Codex*, the *Codex Vaticanus*, and *Codex L* (Paris) and has not been embodied in the *Itala* and *Peshito*, he drops as having been "interpolated by an early copyist, who wished to prepare for v. 48 by using the material of Mark 3, 32." In Matt. 15, 31 he drops as an insertion for harmonistic reasons *κυλλοὺς ὑγιεῖς*, which is not found in the *Sinaitic Codex*, in the *Old Latin* and *Old Syriac* versions, nor in Origen. Matt. 16, 3, which is not found in the majority of the uncial manuscripts and has not been translated by the *Peshito* nor by Origen, has been dropped because the later uncials and translations which contain this text do not seem to Dr. Moffatt to be sufficient evidence that it was in the original text. He offers no explanation how this verse crept into the manuscripts that contain it. In Matt. 16, 12 he drops *τῶν ἄρτων* after *ζυμῆς* on the strength of the *Old Latin* and the *Old Syriac* versions. In Matt. 23, 32 he accepts the reading of the *Codex Vaticanus* for the verb *πληρώσετε*. In Matt. 24, 48 *ἐκεῖνος* is omitted as a harmonistic gloss from Luke 12, 45. In Matt. 25, 1 he adds *καὶ τῆς νύμφης* on the strength of *Codex Bezae*, a manuscript of the tenth century, and the Latin and Syriac versions. The name of the liberated prisoner in Matt. 27, 17 is given as Jesus Bar-Abbas, on the strength of the Syriac version, some good minuscules, and manuscripts known to Origen. Emendations of this sort which have been attempted in the other writings of the New Testament are to be found in Mark 12, Luke 13, John 31, Acts 32, Rom. 8, 1 Cor. 10, 2 Cor. 5, Gal. 3, Eph. 5, 1 Thess. 1, 2 Thess. 4, 1 Tim. 5, Titus 1, Philemon 1, Heb. 16, Jas. 7, 1 Pet. 4, 2 Pet. 10, 1 John 2, 2 John 1, Jude 2, Rev. 1—5. Some of these footnotes refer to parallel texts or seek to justify the author's rendering. The conclusion of the gospel of St. Mark has been reconstructed by Dr. Moffatt, beginning at chap. 16, 8, as follows: —

"And they fled out of the tomb, for they were seized with terror and beside themselves. They said nothing to any one, for they were afraid of . . .1)

(a)

"Now after He rose early on the first day of the week, He appeared first to Mary of Magdala, out of whom He had cast seven demons. She went and reported it to those who had been with Him, as they mourned and wept; but although they heard He was alive and had been seen by her, they would not believe it. After this He appeared in another form to two of them as they were walking on their way to the country. They, too, went and reported it to the rest, but they would not believe them either. Afterwards He appeared at table to the Eleven themselves and reproached them for their unbelief and dulness of mind, because they had not believed those who saw Him risen from the dead. [But they excused themselves, saying, "This age of lawlessness and unbelief lies under the sway of Satan, who will not allow what lies under the unclean spirits 2) to understand the truth and power of God; therefore," they said to Christ, "reveal your righteousness now." Christ answered them, "The term of years for Satan's power has now expired, but other terrors are at hand. I was delivered to death on behalf of sinners,3) that they might return to the truth and sin no more, that they might inherit that glory of righteousness which is spiritual and imperishable in heaven."] And He said to them, 'Go to all the world and preach the Gospel to every creature:

he who believes and is baptized shall be saved,
but he who will not believe shall be condemned.

And for those who believe these miracles will follow:

they will cast out demons in My name,
they will talk in foreign tongues,
they will handle serpents,
and if they drink any deadly poison, it will not hurt them;
they will lay hands on the sick and make them well.'

"Then, after speaking to them, the Lord Jesus was taken up to heaven and *sat down at the right hand of God*, while they went out and preached everywhere, the Lord working with them and confirming the Word by the miracles that endorsed it.

(b)

"But they gave Peter and his companions a brief account of all that had been enjoined. And after that Jesus Himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation." — 1 John 5, 7 has been dropped.

The reader of this book has the translation of 1611 parallel with Dr. Moffat's translation before him on the same page. This was a happy

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1) The following appendix represents a few of second century attempts to complete the gospel. The passage within brackets in the first of these epilogs originally belonged to it, but was excised for some reason at an early date. Jerome quoted part of it, but the full text has only been discovered quite recently in Codex W, the Freer uncial of the gospels.

2) Or, the unclean things that lie under the control of spirits.

3) The Greek is obscure at this point.

thought and an act of fairness to the old translation and the modern. For his own translation Dr. Moffatt has pushed the numeration of the verses out into the center margin. The text is thus exhibited in solid paragraphs, showing breaks in the story or an advance of thought at a glance. All citations from the Old Testament are printed in italics, and all statements of a particular character are indented slightly from the center margin and printed as lines of poetry in a modern book of poems. Dr. Moffatt's translation aims at reproducing the original thoughts in their grammatical and lexicographical modern equivalents and to make the New Testament speak an English which the ordinary man of to-day understands at once. It is an attempt at offering the fathers' thought and faith in the children's language. It must be admitted that in hundreds of instances Dr. Moffatt's rendering is a distinct improvement on the Authorized Version. For instance, place alongside of each other the two translations of Matt. 1, 19 and say which you would like best: —

19. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily.

19. As Joseph, her husband, was a just man, but unwilling to disgrace her, he resolved to divorce her secretly.

Or the invective of John the Baptist against the prominent religious men of his day in Matt. 3, 7 ff.: —

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8. Bring forth therefore fruits meet for repentance,
9. And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.
10. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.
11. I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire;
12. Whose fan is in His hand, and He will throughly purge His floor and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

7. But when he noticed a number of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers, who told you to flee from the coming wrath?
8. Now, produce fruit that answers to
9. your repentance, instead of presuming to say to yourselves, 'We have a father in Abraham.' I tell you, God can raise up children for Abraham from these stones!
10. The ax is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire.
11. I baptize you with water for repentance,
but He who is coming after me is mightier,
and I am not fit even to carry His sandals;
He will baptize you with the Holy Spirit and fire.
12. His winnowing-fan is in His hand,
He will clean out his threshing-floor,
His wheat He will gather into the granary,
But the straw He will burn with fire unquenchable."

Upon the whole, Dr. Moffatt's translation reads very well and can be of great use to preachers who are seeking for a happy paraphrase of

a certain text. His rendition of the keynote passage in Rom. 3, 19—26 is very good: —

"Whatever the Law says, we know, it says to those who are inside the Law, that every mouth may be shut and all the world made answerable to God; for *no person will be acquitted in His sight* on the score of obedience to Law. What the Law imparts is the consciousness of sin. But now we have a righteousness of God disclosed apart from Law altogether; it is attested by the Law and the prophets, but it is a righteousness of God which comes by believing in Jesus Christ. And it is meant for all who have faith. No distinctions are drawn. All have sinned, all come short of the glory of God; but they are justified for nothing by His grace, through the ransom provided in Christ Jesus, whom God put forward as the means of propitiation by His blood, to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance had been passed over; it was to demonstrate His justice at the present epoch, showing that God is just Himself, and that He justifies man on the score of faith in Jesus."

Here is another sample, 1 Pet. 2, 1—10: —

"So off with all malice, all guile and insincerity and envy and slander of every kind! Like newly born children, thirst for the pure, spiritual milk to make you grow up to salvation. You have had a taste of the kindness of the Lord: come to Him, then; come to that living Stone which men have rejected and God holds choice and precious; come and, like living stones yourselves, be built into a spiritual house to form a consecrated priesthood for the offering of those spiritual sacrifices that are acceptable to God through Jesus Christ. For thus it stands in the Scripture:

Here I lay a Stone in Sion,
a choice, a precious Corner-stone:
he who believes in Him will never be disappointed.

Now, you believe, you hold Him 'precious'; but as for the unbelieving —

the very Stone the builders rejected
is now the Corner-stone,

a stone over which men stumble and a rock of offense: they *stumble* over it in their disobedience to God's Word. But you are the *elect race, the royal priesthood, the consecrated nation, the people who belong to Him, that you may proclaim the wondrous deeds* of Him who has called you from darkness to His wonderful light — you who once were *no people* and now are *God's people*, you *who once were unpitied* and now *are pitied.*"

In many instances the new rendering will not appeal to us; *e. g.*, the rendering of the Beatitudes, Matt. 5, 3—12: —

"Blessed are those who feel poor in spirit!
The realm of heaven is theirs.
"Blessed are the mourners! They will be consoled.
"Blessed are *the humble!* They *will inherit the earth.*
"Blessed are those who hunger and thirst for goodness!
They will be satisfied.

"Blessed are the merciful! They will find mercy.
"Blessed are the pure in heart! They will see God.
"Blessed are the peacemakers! They will be ranked sons of God.
"Blessed are those who have been persecuted for the sake of goodness!
The realm of heaven is theirs.

"Blessed are you when men denounce you and persecute you and utter all manner of evil against you for My sake. Rejoice and exult in it, for your reward is rich in heaven. That is how they persecuted the prophets before you."

Or of the Lord's Prayer, Matt. 6, 9—13: —

"Let this be how you pray:
'our Father in heaven,
Thy name be revered,
Thy reign begin,
Thy will be done
on earth as in heaven!
give us to-day our bread for the morrow,
and forgive us our debts
as we ourselves have forgiven our debtors,
and lead us not into temptation,
but deliver us from evil.' "

Or of the prolog to the Gospel of St. John: —

"The Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
He was with God in the very beginning:
through Him all existence came into being,
no existence came into being apart from Him.
In Him life lay,
and this life was the Light for men:
amid the darkness the Light shone,
but darkness did not master it.
A man appeared, sent by God,

whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of him. He was not the Light; it was to bear testimony to the Light that he appeared. The real Light, which enlightens every man, was coming then into the world:

He entered the world —
the world which existed through Him —
yet the world did not recognize Him;
He came to what was His own,
yet His own folk did not welcome Him.

"On those who have accepted Him, however, He has conferred the right of being children of God, that is, on those who believe in His name, who owe this birth of theirs to God, not to human blood, nor to any impulse of the flesh or of man. So the Logos became flesh and tarried among us; we have seen His glory — glory such as an only one enjoys from his father — seen it to be full of grace and reality. (John testified

to Him with the cry, 'This was He of whom I said, My Successor has taken precedence of me, for He preceded me.') For we have all been receiving grace after grace from His fulness; while the Law was given through Moses, grace and reality are ours through Jesus Christ. Nobody has ever seen God, but God has been unfolded by the Divine One, the only Son,4) who lies upon the Father's breast."

In this rendering the weakening of θεός in v. 1 to θεῖος is an abomination. So there will be hundreds of places where the translation betrays bias — rationalistic, modernistic bias. Dr. Moffatt is not a believer in the plenary inspiration of the Scriptures, as his introduction — otherwise a very informing portion of his book — shows on pp. VII. IX, etc. Spite of all these and other objections that will be raised to this publication, we wish that pastors would make a thorough study of this work: 1) to acquaint themselves with a sample effort of our day to remake our Bible; 2) to have their attention called to difficulties in the old translation of which they will have to take care in their official work, since we shall, in all likelihood, continue to use the version of 1611; 3) to engage in cursory exegetical reviews of the books of the New Testament, — for that is what reading a new translation alongside of the old one practically will amount to, — and that cannot but prove a blessing. DAU.

Syllabus for Old Testament Study. XLVIII and 335 pages. Fourth Edition.

The Heart of the Old Testament. X and 227 pages. Both by *John R. Sampey, D. D., LL. D.* Second Edition.

The Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary at Louisville offers in these companion volumes all the aids which students need to obtain a mastery of the Old Testament, and which will greatly facilitate review work in the Old Testament on the part of pastors. The former treatise presents, first, a topical account, in very condensed form, of every book of the Old Testament and follows this up with a scheme of Outline Lessons, divided into four quarters of nineteen lessons each. These lessons are related by reading references to both the above treatises, while the topical account, or syllabus, gives references only to the first treatise, which embodies not only descriptive and explanatory matter on each book and group of books in the Old Testament, but offers a great deal of information and critical notes on the work of Old Testament scholars. A valuable bibliography of the Old Testament with illuminating glosses is added on pp. 293—304, which fairly covers the field of Old Testament literature for the purpose of the average student. Valuable chronological charts, with references to the text of the Old Testament, are given on pp. 306—335. The author does not regard the first eleven chapters of Genesis as strictly history and therefore starts these charts with Abraham, whose birth is placed in 1996 B. C., according to Ussher, whom the author follows principally. For the period extending from Moses to Rehoboam the findings of both

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4) Although θεός ("the Divine One") is probably more original than the variant reading υἱός, μονογενής (see v. 14), it requires some such periphrasis in order to bring out its full meaning here.

Ussher and Kautzsch are given. The difference between these two authorities varies between 171 and 45 years. For instance, Ussher assigns the Exodus to 1491, Kautzsch to 1320; the anointing of Saul at Mizpeh is assigned by them to 1095 and 1020; the accession of Solomon to 1015 and 970, respectively. — The latter treatise is a good attempt at restating in narrative style, with professional opinions and practical observations interspersed, the entire story of the Old Testament with its legislative, poetical, philosophical, and prophetic materials. The story is told in thirteen chapters; an extra chapter presents a bird's-eye view of the entire Bible, and an appendix presents a Chart of the Bible, showing in thirteen periods the growth and development of the divine revelation with the approximate date of each portion. — In both treatises the aim of the author has been to offer "an Old Testament written by a modern scholar, who believes thoroughly in the supernatural in both Testaments." This remark is meant to be reassuring, — and it may be stated at once that throughout his treatises the author takes issue with, and justly depreciates, the labors of modern destructive Bible critics, — but the remark lacks fulness and precision. Only the most radical rationalist would deny that there is anything "supernatural" in the Bible. The author significantly places the testimonies of Peter and Paul regarding the inspiration of the Scriptures at the head of his second treatise. But this does not prevent him from asserting: "The author of Genesis did not seek scientific precision. . . . Just as the seventh day of rest from creation seems, according to Genesis, to stretch all the way from the creation of man to the present time, so the preceding days of creative activity were almost certainly long periods." (p. 16 f.) It does not seem to disturb him that in the law of the Sabbath the seventh day of creation week is certainly treated as a natural day of twenty-four hours, not to say anything about the careful language which Gen. 1 employs in describing each day. The charming story of the forming of woman from the side of man the author will allow you to "call an allegory or parable," provided you do not fail to get the great lessons God would teach by this story. (p. 20.) The author's remarks on polygamy and divorce throughout the second treatise are just censures of these two evils, and yet it will not do to coordinate them as closely as he does. For there is divine law justifying divorce, while there is no such law justifying polygamy. It would be interesting to get the author's evidence for his assertion: "Two thousand years before Abraham there were kings in the ancient cities of the region from which Abraham came." (p. 28.) Eve's exclamation at the birth of Cain is interpreted to mean that she regarded her child "as a gift from the Lord." Something every Christian mother does! Comp. Ps. 127, 3. In his remarks on Job the author wrestles with the notion that being inspired and being true *per se* are not identical, *e. g.*, the speeches of Job, his friends, and the devil assert things that are not so. But why should one resort to the claim of "poetic license" for such statements? What we mean to assert when we claim that accounts of this sort are inspired is that we have in them an authentic statement, written under divine impulse, suggestion, and guidance, that such and such things happened. Anthropopathic statements regarding the Deity, the order for the extirpation of the Canaanites, the imprecatory psalms, the "white lies" of

Abraham regarding Sarah, the selfishness of Rebekah, Jacob, and some other details might have been treated with a little more discernment of the spiritual element in these episodes. That the Old Testament faith of God's children was deficient in demonology and eschatology is also a view that defers too much to modernism. The Sheol texts of the Old Testament, when closely studied, would yield the result that in the majority of texts Sheol is simply hell. — However, we should have sorely written amiss what we have said by way of exception in this brief notice if we had created the impression that these treatises are without value. The author's outstanding belief that the Bible is preeminently the book of redemption, and that everything in it is subordinate to this main theme, furthermore, that redemption is by the substitution of the Redeemer for the sinners, and "the heart of the Old Testament" is really Isaiah, chap. 53, is worthy of the highest commendation. DAU.

United Lutheran Publication House, Philadelphia, Pa.: —

Wrecks Rebuilt, and Other Evangelistic Sermons. *Walter Krumwiede, B. D.* 138 pages.

Sermons on the Gospels. *Ernst P. Pfatteicher.* Vol. II: The Trinity Season. 260 pages.

Gospel Truths. Presenting Christ and the Christian Life. *J. E. Whitteker.* 261 pages.

Augustana Book Concern, Rock Island, Ill.: —

The Good Seed Sermons. *F. Hammarsten.* Vol. I: Advent to Pentecost. 458 pages. Vol. II: The Trinity Season. 390 pages. From stenographic reports, translated by *A. W. Kjellstrand.*

The diversities of gifts and differences of administrations of which Paul speaks find an illustration in this collection of sermons. Not only the preachers, but also the audiences addressed are different. Special occasions on which these sermons were delivered have been another cause of the great variety that is apparent in the collection. In the main there is a unity of spirit in all of them. — The sermons of Rev. Krumwiede are the fruit of the author's ministry in various charitable, correctional, and penal institutions, and rescue mission while serving the Buffalo Inner Mission Society. Three of them were published before. The texts and themes treated in this volume are the following: —

Wrecks Rebuilt, John 6, 12; Christ, the End for Righteousness, Rom. 10, 4; Sin Described and Defeated, Gal. 5, 1; The Cry that Saves, Ps. 51, 1—4. 7—12; The Pathway of Suffering, Is. 53, 4—6; Fellowship with God: Its Origin, 1 John 1, 3; Fellowship with God: Its Nature, 1 John 1, 5—10; 2, 9—16; Fellowship with God: Its Proofs, 1 John 3, 10—24; The Compassion of Christ, Mark 8, 1—9; The Reality and Nature of Hell, Matt. 23, 33; 25, 30. 41; A New Year's Thought, Luke 13, 6—9; The Pathway of Death, Is. 53, 7—9; Spiritual Success, Luke 8, 8. 15; The Pathway of the Accomplished Mission, Is. 53, 10—12.

Rev. Krumwiede has a fine gift of description and practical application. He also has a great command of Scripture and sometimes pours into his audience whole paragraphs made up entirely of pertinent and striking Bible-texts with great effect. Sin and grace are the dominant

elements in all his sermons, and he speaks so well of the character and effects of each that one would wish that more sermons like these were preached to others besides criminals and social wrecks. The choice of texts is often no indication of the trend of his sermon and makes his exposition and application of the texts at times seem far-fetched. For instance, few would have thought of this *usus homileticus* of John 6, 12, *viz.*, to build up from the remark, "Gather up the fragments that remain" a sermon on the reconstruction of a blasted life. Or take Gal. 5, 1; it is not likely that this text would be used for showing how sin should be described and defeated. However, both these sermons are strong and impressive sermons in themselves. The best sermons in this collection are those on the penitent cry of David in Ps. 51, on "the vicarious sufferings of Christ Jesus," from Is. 53, the three sermons on fellowship with God, and the sermon on the reality and nature of hell. The directness of address employed in these sermons is truly refreshing, and their practical value for producing and sustaining a genuine spiritual life is great. — A few inaccuracies and defects must be noted: David did not take part in the Ammonite war; see 2 Sam. 11, 1. After the schoolmastership of the Law had been described, p. 16 f., and Jesus is presented as "the end of the Law" by His complete fulfilment of it, one expects the preacher to tell his hearers that to the believer in Christ the Law has lost its terrors. This statement the author makes toward the close of the sermon, but first he presents Christ as the sinner's righteousness because of His exemplary life, thus: "Now, what is the spiritual value of this for you? God gives you in Christ the perfect Man in order that you may have a pattern or living example for your own life. Christ says: 'Take My yoke upon you and learn of Me.' So Paul writes: 'Let this mind be in you which was also in Christ Jesus.' Peter tells us of Christ, . . . 'leaving us an example that ye should follow His steps.'" This is not the way in which Christ becomes "the end of the Law for righteousness to every one that believeth," but this is making of Christ, the model Man, a new Lawgiver. On p. 21 the author states correctly that the perfection of Christ is ours by faith, and thus Christ is to believers the end of the Law. On p. 43 the author describes faith as "giving your heart to God." This is very misleading; the faith that saves, or justifies, gives nothing to God, but only takes the forgiveness extended to sinners by the Gospel. The faith that gives to God is the faith which worketh by love in the sanctification of the sinner's life. On p. 51 he names eight different matters that cannot "open for us the way out of sin into holiness," and one of them he terms "implication of fraternalism." One wonders whether he means to denounce the lodge. On p. 52, line 11 from the bottom, "is" should be changed to "are." On p. 9 f. a close Bible-reader will wince when hearing Jacob, the thief, Noah, the drunkard, and Lot, the debaucher, introduced as moral wretches whom divine grace ultimately transforms into saints.

The series of sermons by the late Hammarsten, the little rector of St. Jacob's Church at Stockholm, are a valuable contribution to our English sermon literature. The rendering from the Swedish by Kjellstrand is very good. Although sin and grace, the work of Christ for us and in us, are again the great themes of the preacher, Hammarsten's exegesis and homiletic method are entirely different from that of the preceding author.

There is a quiet dignity and grace spread over these sermons that strongly attract minds of spiritual discernment. Hammarsten knows Jesus and His redeeming work well; he also knows the cultured aversion of the modern man to the Gospel of the Crucified One. He has a great experimental knowledge of the truancy, forwardness, and treachery of the human heart as it is by nature. Best of all, Hammarsten knows and loves the old Lutheran faith, and though he mentions the Lutheran name but little, — his whole congregation and Sweden being Lutheran, in name, at least, — he aims to preach the fundamental truths of the Lutheran faith, repentance and faith in the forgiveness of God, to His metropolitan audience in the capital of Sweden. He is fearless in his attacks on sin and error; but even his polemics come with a stately grace and breathe the sympathy of a pastoral heart. Hammarsten, at any rate, deserves to be studied for his method. He is a preacher who cultivates with great effect the pulpit prayer, as references to pp. 33, 79, 124, 165, 199, 211, 223, 246, 259, 272, 281, etc., in Vol. I, and numerous instances in Vol. II show. Even in the midst of a sermon he lifts his hearers up in prayer to God (I, 20). He does not always state a theme and parts for his sermons, but there is a theme and there are parts in every sermon. He treats the following texts: —

First Sunday in Advent: John 18, 36. 37; Second Sunday: Luke 12, 35—40; Third Sunday: Matt. 11, 11—19; Fourth Sunday: John 3, 22—36; Christmas Day: John 1, 1—14; Second Christmas Day: Matt. 10, 32—39; Sunday after Christmas: Luke 12, 32; New Year's Eve: Joel 2, 26; New Year's Day: John 14, 13; Sunday after New Year's Day: John 1, 29—34; Epiphany: John 8, 12; First Sunday after Epiphany: John 7, 14—18; Second Sunday: John 4, 5—26; Third Sunday: John 4, 27—42; Fourth Sunday: Matt. 21, 18—22; Fifth Sunday: Matt. 13, 34—43; Sixth Sunday: Luke 13, 22—29; Septuagesima Sunday: Matt. 19, 27—30; Sexagesima Sunday: John 12, 35—43; Quinquagesima Sunday: John 12, 23—33; First Sunday in Lent: Matt. 16, 21—23; Second Sunday: Luke 7, 36—50; Third Sunday: John 7, 19—31; Fourth Sunday: John 6, 24—36; Fifth Sunday: John 11, 47—57; Palm Sunday: John 12, 1—16; Good Friday: Part Five of the History of the Passion of Our Lord; Easter Day: John 20, 1—10; Easter Monday: John 20, 11—18; First Sunday after Easter: John 21, 1—14; Second Sunday: John 21, 15—25; Third Sunday: John 17, 1—8; Fourth Sunday: John 17, 9—17; Fifth Sunday: John 17, 18—23; Ascension Day: John 17, 24—26; Sixth Sunday: John 15, 18—27; Pentecost: John 15, 10—17; Whit-Monday: John 6, 44—51; Trinity Sunday: John 15, 1—9; First Sunday after Trinity: Luke 12, 13—21; Second Sunday: Luke 14, 25—35; Third Sunday: Luke 15, 11—32; Fourth Sunday: John 8, 1—11; Fifth Sunday: John 1, 35—51; Sixth Sunday: Matt. 5, 17—19; The Day of Transfiguration: John 13, 31. 32; Eighth Sunday after Trinity: Matt. 7, 12—14; Ninth Sunday: Luke 12, 42—48; Tenth Sunday: John 8, 21—30; Eleventh Sunday: Matt. 21, 28—31; Twelfth Sunday: Matt. 12, 33—37; Thirteenth Sunday: Matt. 5, 43—6, 4; Fourteenth Sunday: John 5, 1—14; Fifteenth Sunday: Luke 10, 38—42; Sixteenth Sunday: John 11, 1—46; Seventeenth Sunday: Mark 2, 18—3, 5; Eighteenth Sunday: John 10, 22—38; Nineteenth Sunday: John 9, 1—41; Twentieth Sunday: Matt.

13, 44—46; Twenty-first Sunday: Matt. 16, 1—4; Twenty-second Sunday: Matt. 18, 15—22; Twenty-third Sunday: Mark 12, 41—44; Twenty-fourth Sunday: John 6, 37—40; Twenty-fifth Sunday: Matt. 24, 1—14; Twenty-sixth Sunday: John 5, 22—29; Twenty-seventh Sunday: same text as for Sixth Sunday after Epiphany; Day of Presentation of Our Lord (Candlemas): John 1, 16—18; Day of Annunciation: Luke 1, 39—45; Day of John the Baptist: Luke 1, 5—25; St. Michael's Day: Mark 10, 13—16; All Saints' Day: Matt. 5, 13—16; Reformation Day: 1 Tim. 1, 15. 16.

At times the pietistic sentiments of the author are displayed, as, for instance, when he interprets "to be of the truth" in John 18, 37 thus: "Jesus in all likelihood does not mean exactly the same thing as to be a regenerated Christian man or woman. He, no doubt, means the general state of being open to the truth, open, first and last, to the truth concerning man and God, and their relation to each other. Such a person will sooner or later come to Christ, sooner or later hear the voice of Jesus." (I, 13.) In view of 1 Cor. 2, 14; 12, 3, is there any such person on earth except one whose heart, like Lydia's, has been opened by divine grace? Furthermore, it is loose speech, to say the least, what the author states on the following page: "If you are open to the truth concerning yourself, you will find that there is something within you pointing the way to the cross, drawing you irresistibly [!] to Christ. Hence, if you are of the truth, you will of necessity [!] come to Christ, provided you desire to remain in the truth." We wonder what Dr. Lindberg, whose *Christian Dogmatics* came from the same press as these sermons, would say to the above turns of speech. — The Age of the Reformation is wrongly criticized (I, 27) thus: "During this period the Church so concentrated all its energies on establishing that sublime and, for the Church, revivifying truth, 'justification by faith,' that the doctrine concerning Christ's second coming was not emphasized so strongly as perhaps it should have been." One could wish that the author, before making this statement, had examined any good index of Luther's works, to mention only one great writer of the Reformation era, for references to the Last Day, the return of Christ, the Judgment, the resurrection, etc. The importance of the second coming of Christ was fully recognized and was a very vital fact in Luther's theology and personal Christianity. But it was not overemphasized, as Pietism has ever been inclined to overemphasize it. — In explaining what is meant in Matt. 11, 12 by "the kingdom of God suffering violence and men of violence taking it by force," the author says: "However long a soul delays in accepting the grace which God so long has tendered, yet in the moment of final acceptance a decision must be made, which always appears as a hazardous venture." "Men of violence seized upon God's kingdom by force. . . . All obtained what they asked, as soon as they had removed the obstacles in the way." "How important it is to press forward to a final decision!" (I, 39—41.) Now, the author in scores of other places shows that he is averse to synergistic teaching regarding conversion. What he wishes to make plain in this place is the act of faith, which is always a *velle habere, velle accipere* the grace proffered, as our Confessions state. But his language should have been a little more guarded; the very alacrity, the very courage to accept what is offered is created in the sinner by grace. The Spirit produces the *velle* in the heart, and that is

faith. The statement, "Man enters the world with something of God in himself" (I, 58), means, as the immediate context shows, that there is even in fallen man a *lumen naturae*, a conscience, and a natural knowledge of God. — Because of Ps. 16, 10 and parallel texts it is not proper to say that "Jesus assumed a body like ours, perishable." (I, 61.) The statement, "We can *accept* the Gift, or we can *reject* it" (I, 63), is true only as a record of the stand which men may take for or against Christ. It is not true when used to express a twofold ability which men possess naturally, and which they may exercise at their discretion. — What practical purpose is served by the statement, "You can even name the day and hour when you committed the unpardonable sin" (I, 84), it is difficult to see, unless the author speaks of the unpardonable sin as persons worried about having committed this sin speak of it. For he comforts these persons, "Fear not," which would evidently be futile, yea, irreverent, if these persons had really committed the sin that is never forgiven. — On New Year's Eve the speaker says to the unconverted among his hearers: "We renew our prayer in the name of Jesus that you may come forward this evening and make an accounting with the living God, so that, even if you cannot end the year with rejoicing as a child of God, you may at least end it with tears as a convicted, but repentant sinner." (I, 97.) Here not only the invitation to come forward in the presence of the congregation, but still more the distinction between a child of God and a repentant sinner is startling to Lutherans. There is back of this distinction, we surmise, the view of conversion as a long-drawn-out process. Thus we might continue citing language that is to us unusual. But that would seem like a studied effort to pick flaws in a worthy effort. Many splendid passages could be cited from these sermons that rejoice the heart of every Christian. In order not to make this notice too lengthy, we must forego this pleasure and urge all who read this notice to make a study of Hammarsten. What we have pointed out is to suggest to the judicious reader that even the best books must be read *cum grano*.

The second volume of Rev. Pfatteicher's sermons was issued upon urgent requests sooner than the publishers had intended. The author is a faithful adherent of the old pericopal system of the Christian Church and takes pains, even in these sermons, to explain the meaning and defend the logic of this system. The present volume is devoted to the lessons for the Trinity season. However, as in the previous volume, so also in this, the author does not take the entire lesson for his text. The sermon usually reaches out to all parts of the respective pericope, but only a part of the pericope, one or at most two verses, is chosen as a text, and to these verses the preacher directs the attention of his audience with good force, and skilfully correlates the other parts of the lesson to this central thought. To show how this method works out practically, we here record his texts for the various Sundays: Trinity Sunday, Luke 3, 3; First Sunday after Trinity, Luke 16, 22; Second Sunday, Luke 14, 17; Third Sunday, Luke 15, 6; Fourth Sunday, Luke 6, 36; Fifth Sunday, Luke 5, 24; Sixth Sunday, Matt. 5, 20; Seventh Sunday, Mark 8, 6. 7; Eighth Sunday, Matt. 7, 15; Ninth Sunday, Luke 16, 3; Tenth Sunday, Luke 19, 41. 45; Eleventh Sunday, Luke 18, 10; Twelfth Sunday, Mark 7, 37; Thirteenth Sunday, Luke 10, 29; Fourteenth Sunday, Luke 17, 18; Fifteenth Sunday, Matt. 6, 25.

33; Sixteenth Sunday, Luke 7, 13: Seventeenth Sunday, Luke 14, 11; Eighteenth Sunday, Matt. 22, 36. 42; Nineteenth Sunday, Matt. 9, 6; Twentieth Sunday, Matt. 22, 14; Twenty-first Sunday, John 4, 50; Twenty-second Sunday, Matt. 18, 35; Twenty-third Sunday, Matt. 22, 21; Twenty-fourth Sunday, Matt. 9, 18. 21; Twenty-fifth Sunday, Matt. 24, 15; Twenty-sixth Sunday, Matt. 25, 35. 36; Twenty-seventh Sunday, Matt. 25, 13; Festival of the Reformation, John 2, 17. Rev. Pfatteicher's sermons are sermons with a distinctly scholarly flavor. He is a careful student of the episode of Bible History to which his text refers, and tries to reproduce even minute circumstances of the story, to make one see not only what happened, but, as far as possible, how it happened and why it happened. This imparts a newsy, interesting quality to his talk. From his meditation of the story with its minutiae is evolved some great doctrinal or ethical truth, which is exhibited in its bearings on Christian faith and life. Some of his positions will draw forth dissent; *e. g.*, that Nicodemus "knew absolutely nothing about the Third Person in the Trinity. . . . He did not know that something more than water was needed even in the baptism of John to make it effective," and that the state of his faith regarding Baptism was identical with that of the disciples whom Paul found at Ephesus. (p. 17 f.) Nicodemus must have been trained in the teaching of the Old Testament; therefore the doctrine of the Holy Spirit and of regeneration by the Spirit, which the prophets of Israel had proclaimed, cannot have been unknown to him. As to the distinction between the "water baptism" of John and the "Spirit baptism" of Christ, this distinction is a modern theory and is not found in the New Testament. — The author addresses his audiences occasionally in stern language for surrendering principles and being unwilling to fight moral battles. (p. 16.) Among the best sermons in this collection are the sermon for the Festival of the Reformation with the fine parallel between Jerusalem in the days of Luther, Rome in the days of Luther (and Washington in our day), and the sermon for the Twenty-sixth Sunday after Trinity, which is the strongest and most carefully elaborated plan for enlisting the cooperation of every member of the congregation in the work of the Church that we have read recently. On p. 29 the clause beginning on line 4 from the bottom, "You have already noted," etc., requires dashes at both ends. On p. 21, line 8 from below, "Now he has been invited," is somewhat obscure. The reference on p. 218 to "Talitha kumi" being "a second committal of the body to the earth," points to an odd and, of course, impossible interpretation that is little known. On p. 259, line 6, "supersede" is misspelled. In the light of later development, *e. g.*, the Treaty of Lausanne just concluded, it is questionable whether the sermon for the Twenty-fifth Sunday after Trinity, with its references to Allenby's march toward Jerusalem, and to "brethren who might be indiscreet and disloyal to the government to which we rightly profess loyalty," should be reproduced just as it has been. Rev. Pfatteicher's sermons will be studied with profit, and the evident care which has been bestowed upon them by the author deserves to be rewarded by the study which fellow-ministers devote to them.

Gospel Truths, by the President of the theological seminary of the Evangelical Lutheran Church at Chicago, is a collection of 32 sermons that treat the following texts and subjects: —

Matt. 5, 13—16: The Influence of the Christian Life; Matt. 9, 9—13: The Question with a Quibble; Matt. 9, 20. 21: The Hem of Christ's Garment; Matt. 10, 1: The Power of Christ; Matt. 11, 5: The Poor: Their Care and Cure; Matt. 13, 31—33: The Mysteries of Grace; Matt. 14, 22. 23: In the Mountain: On the Lake; Matt. 18, 1—4: The Greatest in the Kingdom; Matt. 19, 16—22: Life, and How to Live It; Matt. 21, 28—32: Promise and Practise; Mark 2, 1—5: The Resources of Faith; Mark 3, 1—5: The Withered Hand, the Withered Heart; Mark 4, 21—25: A Practical Christian Life; Mark 6, 1—3: The Spirit that Rejects; Mark 6, 20: A Bad Man with Good Points; Mark 8, 11—13: The Religion of Curiosity; Luke 9, 51—56: The Service that Saves; Luke 9, 23—26: Ashamed of Jesus; Luke 9, 57—62: The Three Men who Did Not Follow Christ; Luke 12, 13—21: Church-life and World-life; Luke 12, 39: The Ever-present Future; Luke 12, 54—56: The Discernment of the Times; Luke 13, 1—5: Repent rather than Judge; Luke 15, 11—24: Lost and Found; John 6, 47—57: The Bread of Life; John 7, 33—36: Natural Sight and Spiritual Insight; John 8, 31—36: The Truth Makes Free; John 11, 1—11: Jesus the Home-guest; John 12, 20—26: "We Would See Jesus"; John 14, 1—3: The Troubled Heart; John 15, 4. 5: The Vine and the Branches; John 21, 21. 22: Questions that Condemn. Whitteker's sermons are vigorous, straightforward testimonies for the Christian way of salvation by grace through faith in the atoning sacrifice of Christ. The preacher's great concern in nearly every one of these sermons is that the people of God should live worthy of their high calling and manifest in their lives the power of the Word of Grace that makes them thoroughly furnished unto every good work. His clear statements on p. 30 f. regarding the inherent power of the Word and Sacraments, which must not be questioned or disputed away on rationalistic grounds, are especially refreshing in view of the current and prevalent Reformed error regarding the means of grace. In every sermon the author notes the progression of his thought by numerals at the head of the paragraph that begins a new division. His style is forceful, direct, and popular. He greatly favors prolepsis for the sake of emphasis; *e. g.*, "the friends you select: would you pick out the profane?" etc., p. 10; "the Word of God: do we so read it?" p. 11; "the light of the sun: nothing could grow without it"; "the influence of a well-built life: that is the thought here," p. 13, etc., etc. His statement on p. 10 on the power of the Christian element in our country on the morals, the legislative acts, the local government, the schools and colleges, and the homes of our country, we regard as exaggerated. We cannot boast of our *justitia civilis* under the Gospel; the old Roman republic and Plato's state without the Gospel often put us to shame. — The distinction on p. 34 between the outward call of Christ through the written or spoken Word and the inner call of our own spirit is misleading. When our spirit "calls" us, as the author views the process, that is simply the response of obedient faith, the Amen of the heart to the declaration of God, or Christ and the Holy Spirit in us. — In the exposition of the text: "The poor have the Gospel preached to them," the primary purpose of the Gospel, which the author states correctly on p. 46, should have been made more prominent. That the Gospel makes the poor man self-dependent and represents "the deepest kind of practical philosophy," is a by-product of sav-

ing grace. In the answer of Christ to the question of the disciples of John whether He is the Messiah, the last statement of the Lord is the greatest, for it is the one outstanding spiritual miracle of His ministry, while His other miracles touch physical ills and infirmities of men.

The absence, from all these sermons, of mere rhetoric, flowery speech, and the desire to coin smart and striking phrases is a good omen for the future of preaching in our Church. One cannot but take away with him from the reading of these sermons the impression that they came from pastoral hearts, conscious of the dignity and importance of the office of the ministry, and earnestly desiring to meet its requirements in a world of sin, error, and suffering. It is also a matter for congratulation, we think, that in the Lutheran Church interest in sermon literature remains lively and keen. Not only do our best talents love to produce this kind of literature, but all Lutheran pastors study it carefully to gather new views of treating a text or lesson, to observe new methods of sermonizing, and, in general, to improve their ability to write and deliver good sermons. This is as it should be; for in the belief of the Lutheran Church preaching is the most important public act of the minister, and the one great essential for building up a good church. DAU.

The Macmillan Co., New York, N. Y.: —

A History of Magic and Experimental Sciences during the First Thirteen Centuries of Our Era. *Lynn Thorndike, Ph. D.* Vol. I: To the end of the eleventh century. XL and 835 pages, including general and bibliographical indexes and lists of manuscripts examined. Vol. II: The Twelfth and the Thirteenth Centuries. 1,036 pages, including general and bibliographical indexes and list of manuscripts examined.

To obtain an approximate estimate of the labor that was expended in the collection of the data for this treatise, the reader must take the trouble of examining the author's extensive bibliographies, not only the general, but also the special lists of books or manuscripts which he names as his authorities in connection with particular chapters, in his numerous appendices, and in his more than 6,000 footnotes. The latter, moreover, evidence the close and critical reading in which he has engaged. Without exaggeration it may be said that a library of considerable size has been ransacked, and to a certain extent condensed, for the production of these two remarkable volumes. It is a feat worthy of a scholar. Dr. Thorndike, who is Professor of History in Western Reserve University, is known to the literary world chiefly by his *History of Medieval Europe.* One might surmise that the present work is a sort of by-product of his studies for the former work. His *History of Magic* is a very valuable book, also to theologians. The subject of magic is a Scriptural subject. In our Lutheran Church it is particularly treated in connection with the Second Commandment as Luther has interpreted it. Dr. Thorndike's stupendous research has for the first time opened up for us a large view of the extent, power, and variety of magic in the first thirteen centuries of the Christian era, and has shown how it has not merely crossed the path of the church-workers occasionally, but has continuously paralleled their activity. From Book II ("Early Christian Thought") onward to the end of his treatise

the reader is kept in constant touch with the great men of the Church and learns how much of the study of religious leaders was devoted to magic. From a wealth of materials we have space to select for mention only a few that may help the readers of this review in properly appraising the value of this work: Chap. 16: The Christian Apocrypha; chap. 17: The Recognitions of Clement and Simon Magus; chap. 18: The Confession of Cyprian and Some Similar Stories; chap. 19: Origen and Celsus; chap. 20: Other Christian Discussion of Magic before Augustine; chap. 21: Christianity and Natural Science: Basil, Epiphany, and the *Physiologus;* chap. 22: Augustine on Magic and Astrology; chap. 23: The Fusion of Pagan and Christian Thought in the Fourth and Fifth Centuries. This last-named chapter is an invaluable contribution to the study of the rise and development of the "great apostasy" in the Church. Thorndike does not mention this connection at all, but it is fairly forced upon the theologian while reading this chapter. Other remarkable chapters are: chap. 35: The Early Scholastics: Peter Abelard and Hugh of St. Victor; chap. 41: John of Salisbury; chap. 43: Alexander Nukam on the Nature of Things; chap. 44: Moses Maimonides; chap. 47: Prester John and the Marvels of India; chap. 58: Petrus Hispanus; chap. 59: Albertus Magnus (especially rich in information, and exhaustive); chap. 60: Thomas Aquinas; chap. 61: Roger Bacon (equal to chap. 59 in value); chap. 67: Guido Bonatti and Bartholomew of Parma; chap. 69: Raymond Lull. What close readers of the general history of those centuries and Scripture-theologians have seen remotely or guessed at is here bared before the eye: the learning of those centuries was shot through with magic and often openly leaned on magic. What domination the arch-magician exercised on the minds of men and on the affairs of the world! The two volumes before us tell only a part of the story. How many volumes will be needed to bring the history of magic down to the twentieth century? The world is still full of magic in thousands of different manifestations, and especially our enlightened and cultured age is an age in which occult arts and practises, arts of divination, astrology, hidden cults, demon-worship, etc., are rampant. — A word about the composite title of this treatise. The author explains it thus: "My idea is that magic and experimental science have been connected in their development, that magicians were perhaps the first to experiment, and that the history of both magic and experimental science can be better understood by studying them together." (I, 2.) For the relation between magic and the empirical sciences a great many respectable authorities can be quoted. This relation need not — it should not — lower our esteem of what we call "exact science" in our day. Many great achievements have had a trifling or even a contemptible occasion for their origin. The relation shows, on the one hand, that many magical feats could be explained on natural grounds if one possessed the necessary knowledge, and that scientific discovery must work with hypotheses and guesses. If we bear in mind the Scriptural view of magic as a work of darkness and the powers of evil, the relation shows, lastly, that the devil will strive to keep control of "exact science" as he does of magic. What compelling reason is there why so many scientists, natural philosophers, etc., should be infidels, atheists, etc.?

DAU.

J. C. Hinrichs'sche Buchhandlung, Leipzig, and G. E. Stechert & Co., New York, N. Y.: —

The Testament of Solomon. With introduction by *Chester Charlton McCown.* XII and 302 pages.

In the circles in which the apocryphal literature of the early Christian Church originated a belief prevailed that Solomon had been a magician and exercised power over a host of demons, whom he even employed in the construction of his Temple. His love for a Shunammite girl brought his downfall, and the spell which he had cast upon the demons was broken, as one of the demons had predicted. For the use of posterity he left his "testament," in which he recorded the magical rites and formulas for summoning and binding a spell upon demons. The book that goes under the name of his "testament" is a curious medley of folk-lore and magic and affords a glimpse of the strange mixture of pagan superstitions and the true Christian faith in *Christus invictus* which characterizes certain phases of early Christianity. The present treatise exhibits the meticulous care which a modern scholar is expected to exercise in his research work and in the editing of ancient manuscripts. The Professor of New Testament Literature and Interpretation in the Pacific School of Religion in his preface tells the interesting story how he came to write this treatise, and the treatise itself bears witness throughout of the diplomatic accuracy with which his work was done at Mount Athos, Bologna, Holkham Hall, Jerusalem, the British Museum, Milan, Paris, and Vienna. The second part of the treatise contains the Greek text of the *Διαθήκη Σολομῶντο* with a critical apparatus and six very thorough indexes: an index of Grammar and Syntax, of Angelology, Astrology, Demonology, and Magic, of Greek Words, of Modern Greek, of Subjects and Persons, and of Quotations from Ancient Authors. Ten closely printed pages at the end of the first part give the bibliography of works employed in this treatise. Errata: p. 5, "pretaining" for "pertaining"; p. 45, "kinred" for "kindred."

DAU.

United Lutheran Publication House, Philadelphia, Pa.: —

The Sunday Problem. By the Committee on Moral and Social Welfare of the United Lutheran Church in America. 70 pages.

The plan under which this study-book was prepared is most commendable. Problems that concern our every-day life as Christians and more especially as Christian citizens are to be taken up for special study by individual Lutherans or groups of Lutherans. The present manual presents in an introductory chapter the issue between Mr. Worldly-wise Man and Mr. Christian, which has in all ages created the Sunday problem. This problem is but a phase of the perpetual struggle of the Spirit with the flesh. Then follow four chapters on the Jewish Sabbath, the Christian Lord's Day, the "Blue-law" Sabbath, and the Modern Sunday. Each chapter is a substantial exhibition of the pertinent facts relating to the subjects and contains ample information. Chapter VI presents the conclusion in the form of a plea to Christians to make their convictions regarding the Christian Sunday a moral force in our country. At the end of each chapter there is a questionnaire that may aid in reviewing. In an appendix Luther's explanation of the Third Commandment from the

Large Catechism is added. The Lutheran view of the Sunday as expressed in the two Catechisms of Luther and in the Augsburg Confession is the one advocated in this treatise. This is the only correct one, and there is no reason why the committee should be timid or guarded in voicing it, as they do when they say: "There are those, and we are frank to confess that our sympathies are with them, who believe the question to be a New Testament or evangelical problem, one that centers about the Lord's Day rather than the Sabbath" (p. 13); or when they depreciate their own conclusion by declaring: "No conclusion can be adequate or perfectly satisfactory. We could not possibly hope to have you agree with us in every detail of such a conclusion" (p. 3). The modern horror of "proof-texts" seems to crop out in this statement: "Our approach to the problem before us is through the Word of God, *not through a single verse lifted out of its setting* [italics ours], but through an honest effort to approach in a reverent way the wonderful revelation of God in Christ." (p. 8.) The Lutheran Church proves her doctrine of Sunday from "single" Bible-texts, such as Acts 15, 10; 2 Cor. 13, 10; Col. 2, 16. 20; Titus 1, 14; Matt. 15, 14. 13; Gal. 5, 1; 1 Cor. 14, 40; Phil. 2, 14 (see Augsburg Confession, both texts). It is worthy of note, too, how our Lord in His controversy with the Pharisees, Matt. 12, 1—9, handles Bible references without any fear lest He violate the context. DAU.

Lesson Commentary for Sunday-schools of the Lutheran Church. 1923. Edited by *Charles P. Wiles, D. D., William L. Hunton, D. D., D. Burt Smith, D. D.* 320 pages.

The lessons for the first quarter of this annual are all from Luke and present Jesus as the World's Savior. During the second quarter Great Men and Women of the Old, and during the third quarter, of the New Testament, are presented. For the last quarter Missionary Messages of the Bible are offered. The Commentary on these lessons is illustrated for the leaders in Sunday-school work and for the private study of pastors. The text of the lessons is taken from the Revised Version. This is followed by a topical outline, and explanatory material is offered in a chapter inscribed "Oriental Side-lights," after which the Geographical and Historical Setting of the lesson is discussed in another chapter. There follows an analysis and interpretation of the lesson and finally a chapter in which the lesson is illustrated and applied. The plan followed is a good one. In the interpretation and application of the lesson the ethical value is ever strongly emphasized. DAU.

Augustana Book Concern, Rock Island, Ill.: —

Women of the Bible. *Rev. Algot Theodore Lundholm.* Vol. I: *Old Testament.* 259 pages.

During three different pastorates in twenty years the author delivered these beautifully plain, simple, instructive, and edifying lectures to the Ladies' Aids in his congregations. In an age that is gone daft in feministic vagaries, it is refreshing and reassuring to read sentiments like these: —

"The dignity and nobility of wifehood and motherhood ought to be held up before the woman of to-day as never before; because if this God-given function of the woman be ignored or held in contempt, humanity will

be called upon to pay a heavy penalty. Girlhood should be a preparation for wifehood and motherhood. Whatever else our daughters of to-day are taught and prepared for, they should be well equipped to meet the practical every-day duties that enter into modern home-life. Home-making is the greatest science in the world, but no science is more neglected, and unhappy homes and divorces are the visible results. The average mother of to-day appears to be blind to this truth, because she will often run herself to death to wait upon her daughter rather than teach her daughter to wait upon her and upon others. Misplaced love often deprives the daughter of her great opportunity in life; and not only the daughter suffers, but generations unborn suffer with her.

"The modern woman's hunger for emancipation may lead to unexpected results. Essentially it is a sign of the restlessness of our day and generation. No one is satisfied, and woman least of all. The Christian religion started her on her march to freedom, and it has tempered to a great extent the weight of the yoke placed upon her by the Fall; but the taste of it seems to have made her dizzy, and her eyes are turned to fields of service and independence for which the Creator never intended her. The tendency on the part of the modern woman to leave the home, shun housework, and rather give herself to the office or the sales-counter cannot but be viewed with alarm by thoughtful men and women everywhere. The home is too narrow for her. She wishes to be what the man is and do what the man does. She is trying with one mighty effort to rid herself of the punishment that God placed upon her for her transgression in the Garden of Eden. From the Biblical point of view this effort is not only unwise, but it is wrong in itself. God has in Christ atoned for her transgression as also for that of man, but as the suffering of Christ did not relieve man from eating his bread in the sweat of his face, so it did not relieve the woman from bearing her part of the consequences of her sinful act. Man is not her tyrant, and she is not man's slave; but the relative position given to each one of them has never been changed. In God's eyes they are both equal; but their spheres in life are different, and to that sphere each must be true. If the woman could gain that for which she hungers, her hunger would not be appeased. It would bring her no special gain, the man would in no wise be benefited, and nothing would be added to the happiness of the human family. Conditions which have existed from time immemorial would be so vitally changed that the world would not know itself. The order once established by the all-wise Creator would be subverted, and the best interests of mankind would not be conserved. It is therefore better for both the man and the woman that they follow the path once designated for each by God, and then let them vie with one another in loving God and serving humanity in the sphere in which God has placed them.

"It is not that woman lacks the ability to measure her powers with the man. Physically she is, of course, at a disadvantage; but mentally and spiritually she is his equal. She is able to make a place for herself anywhere in life, but she serves God and humanity best as a wife and mother. The home is a world in miniature, and the problems a woman has to meet in that world are so large and so important that the problems of the ruler, the statesman, and the business man are insignificant as

compared with them. Her sphere is the more important because she determines not only the present, but the future welfare of generations. She has in her hands the shaping of life itself, and she gives it direction not for time only, but for eternity as well. It is for her to keep the deeper life-springs sweet and free from bitterness. She wields a power as wife and mother which ought to make her tremble, because she lays foundations on which life-structures are to rest, stand, or fall. What greater power is there? What more can a woman aspire to?

"No wife and mother who lives for her home and her family would exchange her place with any other woman. Her calling is so high, so sacred, that she has no higher aspirations. The home has its sorrows, its disappointments, its tears, and its heartaches; but, after all, that place is the only bit of heaven left on earth, and the woman must carefully guard it and let nothing take it out of her hands. This model matron of the Book of Proverbs would never have been accorded the place she occupies in the Scriptures if she had not lived for her home and family as wife and mother. The description here given of The Woman Ideal may be out of accord with the thought and the refinement of the present age; but the picture is painted by the hand of God Himself, and what mortal is there who would presume to improve upon it? No place in life brings to the woman the full measure of happiness that the place of wife and mother brings. Let the woman search her own heart and see how true this is."

These words were spoken to women: all honor to the man who spoke them and to the women who appreciated them. The author treats the following characters: The Woman Ideal (Prov. 31, 10—31); Eve, the First Woman; Sarah, the Mother of the Faithful; Rebekah, a Partial Mother and a Deceptive Wife; Rachel, the Mother of Joseph; Miriam, the Sister and Patriot; Ruth, the Foremother of Christ; Deborah, the Woman of Action; Jephthah's Daughter, an Example of Filial Love; Delilah, the Faithless Wife; The Witch of Endor; Hannah, the Mother of Samuel; Abigail, David's Fair Wife; The Queen of Sheba, Solomon's Royal Guest; Jezebel, the Evil Genius of a Tyrant King; The Shunammite Woman; Queen Esther, a Star of the First Magnitude. DAU.

George H. Doran Co., New York, N. Y.: —

The Constitution of the United States. *James M. Beck, LL. D.* With a Preface by the *Earl of Balfour.* XXIII and 280 pages.

The Solicitor-General of the United States here offers a brief study of the genesis, formulation, and political philosophy of the fundamental law of our country. The book contains four lectures. The first three were delivered under the auspices and on the invitation of the University of London on June 13, 15, and 19, 1922, in the Hall of Gray's Inn, of which the author is Honorary Barrister. The Earl of Balfour presided at the first, and Sir John Simon, K. C., at the last lecture. Both have written brief introductions for this book. The first two lectures tell the story of ten years of our national life that are little known even by Americans. After the surrender at Yorktown the United States was far from being established as an independent nation. The Articles of Federation of 1781 were an inefficient instrument for building up the young republic. The

jealousies of the colonies among themselves and their general aversion to setting up a strong central government nearly wrecked the political enterprise so auspiciously launched by the Declaration of Independence. Wise statesmanship, great mutual forbearance, and dogged persistency were required to formulate our Constitution. How this work was done at Philadelphia in the summer of 1787, with the utter exclusion of publicity, is well told in this book. However, in tracing the genealogy of the basic law of our land the author has allowed his pro-British sentiments to weaken his presentation of facts. In view of the local circumstances under which his lectures were delivered one can condone the great deference he paid his British audience. It was very human. Whether the English-speaking race is the *gens aeterna* (p. 152) is to us a mere academic question, which all who wish may argue to their heart's content, as we did at college in our debating clubs, where all such intricate problems were solved perfectly. But historicity winces under the claim, advanced again and again in these lectures, that the Constitution of the United States is one of the great achievements of the English-speaking race, in which England and America — "in whose keeping the destinies of the world are to a very large extent" — share alike; "for however broad the stream of our national life, how could we ignore its chief source?" (p. 2 f. and *passim.*) This view is what a cautious modern critic would call "interesting." John has lorded it over Jonathan, until Jonathan rises in disgust, knocks John down, and says that he will henceforth conduct his own business without orders from John. Hundred and fifty years afterwards the descendants of John and Jonathan meet, and Jonathan's great-grandson says to John's great-grandson: Was it not a glorious achievement of our ancestors when they jointly set up Jonathan in business? We imagine the historians in Mr. Beck's audience must have grinned audibly when their American visitor treated them to this observation. In Mr. Beck's view the charter of the Colony of Virginia is "the mustard-seed from which a great tree grew in the American Commonwealth." (p. 19.) What "the adventurers" who came over in the *Mayflower* did is treated as of little moment. The influence of Pennsylvania and New York in the shaping of the destinies of the young republic is hardly indicated. Worst of all, the author does not seem to know anything about the Tories in those days and their work to thwart the aspirations of the liberty- and independence-loving colonists. — The most satisfactory chapter in this book is the third lecture, which explains the political philosophy embodied in the Constitution of the United States. Here words are spoken regarding representative government, the checks placed upon governmental authority, personal liberty, inalienable rights, the independence of the judiciary, etc., that deserve to be repeated in every school of our land. — The author has added to his London lectures a fourth one on "The Revolt against Authority," which he delivered at the session of the American Bar Association in Cincinnati on August 31, 1921. In this lecture he expounds and applies Prov. 29, 18, which he renders: "Where there is no vision, *the people cast off restraint*," and expatiates with admiration on the allocution of Pope Benedict to the Cardinals' College at Rome on Christmas Eve, 1920. — In an Appendix the text of the Articles of Confederation of 1777 and the Constitution of the United States is given with brief explanatory notes. — On page 65 "fra-

grant" should be changed to "fragment," on page 94 and elsewhere "Gouveneur" to "Gouverneur," on page 96 "dulce" to "dulci," on page 147 "forgo" to "forego," on page 188 "disassociate with" to "disassociate from," on page 206 "equipose" to "equipoise." DAU.

Augustana Book Concern, Rock Island, Ill.: —

The Lord's Supper. *G. A. Brandelle.* 16 pages.

This tract serves communicants as an aid for preparing to go to Communion, and, in general, any one who desires quick and succinct information regarding the teaching of the Lutheran Church concerning the sacred Sacrament. The tract explains the nature of this Sacrament, its purpose, the gifts conveyed by it, who may and who may not come to the Sacrament, and why some neglect it. On pp. 5 and 10 the presence of Christ in the sacramental elements is identified with that of Christ in the Word. This is inaccurate. The sacramental presence has no parallel; that is why we call it the sacramental presence. It is just as incomprehensible as His presence in the life-giving Word of Grace, and it is just as effectual, but it occurs only in the act of communing. On p. 7 the statement: "Christ, through His self-sacrifice on the cross, made it possible for us to be saved," is weak. Christ actually saved us by this sacrifice, and in the Gospel and in the Sacraments offers us a complete and perfect salvation. ("Come, for all things are ready.") Our faith, or lack of faith, does not in the least affect the salvation which He achieved. — On the same page the remark that the person who comes to Communion trusting in the mercy of God and the promises of Christ has within his own heart that for which he seeks, namely, the forgiveness of sins and the offer of assurance and peace with God for time and eternity, had better be omitted. It breaks down in time of tribulation and is not essential at other times. The external word of promise is at all times the adequate ground of assurance to the Christian. DAU.

George H. Doran Co., New York, N. Y.: —

Messages from Master Minds. *J. W. G. Ward.* VI and 310 pages.

For occasional lighter reading these character sketches, Shakespeare, Milton, Burns, Wordsworth, Coleridge, Lamb, Carlyle, Emerson, Longfellow, Whittier, Holmes, Lowell, Tennyson, Browning, Dickens, Ruskin, Arnold, Tolstoy, Stevenson, and Thompson, are just what one would desire after a season of hard study. The theological element is not lacking in these studies, although it is overshadowed by the literary element. The author's aim, in fact, has been to trace the Christian element in the life history and the literary products of the authors whom he discusses.

DAU.

Augustana Book Concern, Rock Island, Ill.: —

Chronicles of the Schoenberg-Cotta Family. *Mrs. Andrew Charles.* 490 pages.

The well-known Reformation story classic, reproducing the principal events in Luther's life in the form of diary entries by members of the family that became so intimately connected with the Reformation movement, is here presented in a smooth and generally faithful rendering. As all who have examined these chronicles know, the references in it to

Luther and his associates have been verified from Luther's own writings and from reliable historical works on the Reformation. May these English chronicles delight and edify as many hearts as the German original has! — On page 411, in the sentence: "Brave old John Luther and his wife and Luther's pious mother came to the feast," etc., "and" after "wife" should be dropped and a comma placed after wife and also after mother, because the words "Luther's pious mother" refer to the same person as the words "his wife." DAU.

United Lutheran Publication House, Philadelphia, Pa.: —

The Heritage of the Child. A Pageant of Religious Education. *Laura Scherer Copenhaver.* 24 pages.

This is the libretto of a pageant on the above subject that was prepared for, and authorized by, the Parish and Church School Board of the U. L. C. and presented for the first time at the convention of this body in Holy Trinity Church at Buffalo. The costume directions were written by Miss Theresa Roehsler. It is a dramatic piece of propaganda work for religious education, not necessarily for Christian day-schools as Luther wanted them, *viz.*, schools which give to the child both religious and secular education. The child's heritage, as the author sees it, is "the training given by the Church through the pastor, the Sunday-school, the week-day Bible school (*quid est?*), and the Christian kindergarten. After all, we do not find in this effort a clear testimony for the regular Christian day-school or parochial school. Nevertheless, even this effort may lead in the direction of the day-school, for which Missouri has been so frequently faulted. As to the scheme itself which is represented by this pageant, we are willing to believe that it may have looked better than it reads in the libretto. The main thing would be that it brings practical results in the establishment of Christian day-schools throughout the U. L. C. But it may work out no better than the exhibition of Christ and Biblical topics at the movies: they are gazed at, applauded, — and forgotten. DAU.

Wartburg Publishing House, Chicago, Ill.: —

Book for Catechumens. *C. A. Randolph.* Second Edition. 116 pages.

This booklet is intended partly for twelve-year-old Sunday-school children, to whom it is to furnish the prerequisite knowledge for entering the pastor's confirmation class, partly for the confirmation class itself. The second part is to serve this purpose: it gives the briefest survey of Bible history and church history, of the Ecumenical Creeds and the Augsburg Confession, explains the order of service and the church-year, and adds a questionnaire for the public examination of catechumens. DAU.

United Lutheran Publication House, Philadelphia, Pa.: —

Russellism. A Counterfeit Christianity. *Joseph Stump, D. D.* 30 pages.

The late "Pastor" Russell employed for the propagation of his vagaries the old trick of speaking the language of Scripture while connecting an unscriptural meaning with its terms. His followers in all lands continue this practise: their use of the Bible is merely a decoy. The president of the Northwestern Lutheran Seminary shows that Russellite teaching con-

cerning man, sin and its penalty, the Trinity, the resurrection of Christ, is a denial of the teaching of Scripture, and that Russellism is "not merely, as some may imagine, a curious form of millennialism, but an antichristian religion." DAU.

The Macmillan Co., New York, N. Y.:—

The Journal and Essays of John Woolman. Edited from the original manuscripts, with a biographical introduction by *Amelia Mott Gummere.* Rancocas Edition. XXII and 643 pages.

The New Jersey Quaker, so prominent during the eighteenth century, has here had his diary and essays edited with diplomatic accuracy and loving care by the widow of Francis B. Gummere, who for many years was engaged in extensive research work here and in England on the life and labors of one of the most outstanding figures in that quaint fanaticism known as American Quakerism. To the student of religion and religions this volume presents invaluable information. But also the student of history and social conditions will find few works which portray conditions in Pennsylvania during the half century preceding the Revolution as faithfully and strikingly as this book. Besides the proverbial common-sense and homely wisdom which characterizes Quaker discourse, this publication deserves to be studied for its fine, easy, fluent English. DAU.

The Evolution of Hungary and Its Place in European History. *Count Paul Teleki, Ph. D.* 312 pages, with 41 illustrative sheets and graphs.

It is more than a bird's-eye view which one obtains from this book of the history of the one brother nation to the Finns in Europe, the Magyars who settled in the ninth century in the basin formed by the Carpathian, the Dinaridi, and the Balkan Mountain ranges. These settlers, who adopted the Western form of civilization and culture in preference to their own Oriental form, at one time were the bulwark against the inroads of the Turks and eagerly adopted the Reformation in the sixteenth century. The former Prime Minister of Hungary, now Professor of Geography in the Faculty of Economics at the University of Budapest, delivered the lectures which constitute the contents of this book at the Institute of Politics at Williamstown, Mass., in 1921. His presentation of geographical, historical, and ethnological facts helps one to realize the egregious ignorance and folly of the framers of the Trianon Treaty, which partitioned the territories of the Hapsburg monarchy. DAU.

The Russian Immigrant. *Jerome Davis, Ph. D.* 219 pages.

On the basis of data obtained by personal research and observation, by correspondence and conversations with Russians in America, and by extensive reading, the Assistant Professor of Sociology at Dartmouth here draws a striking pen-picture of the misery and social isolation of Russian immigrants to our country, that make them hate the Americans and make us indignant at the men in our country who exploit immigrants in their mammonistic interests. The author holds that the influence of the Protestant Church in the United States on the Russian immigrants is a negligible quantity. He has found that "among all the Russian churches listed in the United States Census only two used the English language as

well as the Russian in their services. For the most part they are conducted on a strict denominational basis, rigidly emphasizing certain dogmas. An analysis of fifty tracts printed by eight different organizations in Russian and collected by the Interchurch World Movement showed that in general they were based on the literal divine inspiration theory of the Bible and used 'the proof-text' method." That this latter feature had to be noted in particular is a sign of the times in which we are living. It belongs to the religious *bon ton* of our age to indulge in boundless admiration of the Bible, but it is decidedly bad manners to claim verbal divine inspiration for the Bible, and it is worse to want to "prove" anything by a Bible statement. DAU.

The first annual report of the Medical Mission of the Missouri Synod at Ambur, India, will rejoice the hearts of all lovers of our Foreign Mission work. It is in the form of brief articles, contributed by various members of the mission and introduced by the Director of Foreign Missions, Rev. F. Brand. The statistical summary of the work of the physicians and surgeons reads: Medical and surgical cases, 6,490; gynecology, 188; maternity, 103; eye, 805; ear, 326; nose, 34; throat, 179; operations, major and minor, 367; in-patients, 336; out-patients, 14,400. DAU.

The Missouri Synod's Board of Missions to Deaf-mutes in a beautiful folder celebrates the fiftieth anniversary of this mission. The folder contains the order of service for the anniversary festival and an illustrated account of the founding and development of the mission. DAU.

Facts Concerning the Crucified Christ and His Church. Mostly from the German of *Dr. C. Ullmann.* *A. Wenzel,* Ev. Luth. Pastor. Order from the author, 439 Flood St., New Orleans, La.

To aid in the relief work in Europe, which is to receive the benefit of the sale of this tract, the author, on twelve pages, reproduces, as a *posé* for infidels and skeptics, Ullmann's riddle of the ages, *viz.*, that on the teaching of a "hanged Jew" a great, influential, indestructible Church has been built up, and restates the *argumenta ad judicium* for the pivotal point in the riddle, the resurrection of the Lord. DAU.

Verlag des Schriftenvereins, E. Klaerner, Zwickau, Saxony: —

Jesusminne. Das Hohelied, ausgelegt von *Dr. C. M. Zorn.* 132 pages.

Die zwei Episteln St. Pauli an die Korinther. Ausgelegt von *Dr. C. M. Zorn.* 311 pages.

The busy pen of the aged author still speeds to us, as in former practical talks on books of the Bible, the old messages of doctrine, correction, instruction in righteousness, and comfort. In the former treatise the relation of the believing soul to Christ, the Bridegroom, — to our mind the only respectable and tenable view of this book of Scripture, — is explained with the aid of a wealth of correlated Scripture-passages. The latter treatise exhibits the Church in its strength and weakness, its glory and shame, as it was manifested in one of the primitive congregations on European soil. These Epistles to the Corinthians deserve to be studied with special attention in our day. DAU.

Johannes Herrmann, Zwickau, Saxony: —

Die Entstehung der Lutherbibel. Ein Vortrag von *Prof. D. Dr. Otto Clemen.* 16 pages.

Heidenpredigt. *Georg Naumann.* 24 pages.

Ein Tag im Missionsgehoeft. *Geo. A. Naumann.* 16 pages.

Erstlinge. Aus dem Missionsleben. Von einem Missionar. 16 pages.

These tracts offer good material for lectures or addresses at mission-festivals or to church societies. The second and the third are by one of our pastors who formerly served in India. DAU.

Schriftenverein, E. Klaerner, Zwickau, Saxony: —

Ein Siegeslied. Betrachtung ueber den 68. Psalm. *Axel B. Svensson,* Stockholm. 68 pages.

The 68th Psalm is dear to Lutherans. It was this psalm that cheered Luther in the period of stress and storm before he was retired to the Wartburg. The sentiments of this psalm appear frequently in his sermons and his polemical literature of that period. His first literary product during his Wartburg exile was an exposition of this psalm. (See St. L. Ed. V, 657—695.) In it he voiced his confidence in the victory of the cause he had championed, and his confidence in the victory of the Church in every age. Ps. 68 is the paean of faith for all who wage the wars of the Lord. Editor Svensson's exposition breathes the old indomitable Lutheran spirit over against the enemies of the Lord. It treats the 68th Psalm from the Hebrew text and the Swedish translation. It speaks a language such as Missourians love — plain, direct, and forceful. When our brethren Willkomm and Michael on their way to Finnland called on the author, he gave them this psalm as a souvenir. Rev. Michael has examined the German translation, which was made in Sweden some time ago. It is well that this souvenir is given to a greater public by this publication, because it adds new evidence to the fact, noted before, that there is unity of faith between such Swedes as the author and ourselves and our brethren in Europe. DAU.

Norrmans-Tryckeriet, Stockholm: —

Beraettelse oever Bibeltrogna vaenners verksamhet under aar 1922, avgiven i juni 1923. 168 pages.

The society which in this publication submits its annual report for 1922 was introduced to our readers lately in a series of articles that gave the history of its origin and development, also in a review of its annual report for 1921. The present report is built up on the same general plan as its predecessor. First comes a meditation on Matt. 2, 13—23, which parallels the issues before the Church in our day with those in the days of the infant Jesus. Modern Bible criticism is bent on destroying Christ as Herod tried to destroy Him. Then comes the report of the executive board, which shows progress in the society's work all along the line and concludes with the old Christian sigh for deliverance and the return of the Lord, "Maran-atha!" The next chapter describes in detail the various activities of the society, important happenings within its constituency in Sweden, brief obituaries of its workmen departed during the year, and

excerpts from correspondence of its members with the officers. The society's missions in Abyssinia are given a very full and illuminating description. The development of the society forms the subject of the next chapter. The treasurer's report shows that 361,369:57 kronor were handled by him. Then follows the constitution of the society, a roster of its membership, and the program for its meeting at Stockholm in 1923. The Missouri Synod will always watch with a congenial interest the struggle of these Swedish adherents to the Word of God and Luther's doctrine pure.

DAU.

Eldonajo de Luterana Eldona Societo, 8 Bahnhof-Strasse, Zwickau i. S., en Germanlando, Europa: —

La Kristana Doktrino en Demandoj kaj Respondoj. Komparu la Novan Testamenton kaj la Psalmaron. 11 pages.

The Christian doctrine after the order of the Catechism is here presented in Esperanto in 76 questions and answers, with proof-texts from the New Testament and the Psalms. DAU.

Augustana Book Concern, Rock Island, Ill.: —

No. 10 of the Augustana Octavo Series of Church Music for Mixed Voices offers G. S. Bach's *Song of the Pilgrim* and Gerhard T. Alexis's *O Lamb of God.* DAU.

Agentur des Rauhen Hauses, Hamburg 26: —

Die Weltreligionen und das Christentum. *Dr. Martin Schlunk.* 213 pages.

Very few persons have a conception of the gigantic struggles which in these days of internationalism and disappearing distances and ethnographical boundaries is being fought in the realm of spirits between Christianity and the non-Christian religions. Christian missionaries in heathen lands do not always nor fully realize the character of the opposition which they are encountering. Nor do their constituents at home, who support them, appreciate the victories which the light of Christian truth is gaining over pagan darkness. To collect and disseminate information on the above matter is the noble purpose of this treatise, which is a marvel of conciseness, considering the wealth of material that had to be compressed and packed into its paragraphs. In an introductory chapter the author sketches the magnitude of his task and passes judgment on previous attempts at solving the literary problems with which he is wrestling. It is not plain why he scores Warneck's definition of Christian missions ("the sum total of Christian activities which aim at the planting and organization of the Christian Church among non-Christians") as "naive," when he admits that this definition is a postulate of Christianity (p. 14), and that all Christian mission endeavor would be senseless if it did not start from the conviction of the absolute supremacy of the Christian over every other religion (p. 19). In the first part of his treatise he describes the religions of tribes that have been severed from the main body of mankind, and of semicultured races. This is followed by chapters on the religions of China, Japan, the popular religion of India, Buddhism and Islam. In the second part he compares in five chapters basic religious ideas of

Christianity with their counterpart in the non-Christian religions, *viz.*, the concept of God; of redemption; the moral force; the philosophy of life (*Weltanschauung*); the consciousness of a divine revelation. In a final chapter he draws his conclusions for the practical end of Christian missionary operations. The second part is the least satisfactory in the book: the characterization of Christian redemption as an ethical process is not Biblical. There is too much deference shown by the author to authorities like Troeltsch, von Orelli, Pfleiderer, in fact, to the historico-religious school of our times. A good working bibliography and index add appreciably to the value of the treatise. DAU.

Gustav Schloessmanns Verlagsbuchhandlung, Leipzig and Hamburg: —

An England. *Meister Guntram von Augsburg.* 39 pages.

Taking his cue from the remark of Lloyd George that the only helper to whom Germany in its present distress can be commended is the God of all mercy, the author, in a spirit of solemn appeal to the court of divine justice, exhibits the meanness and perfidy of the framers of the Treaty of Versailles which has brought indescribable misery upon Germany, which had laid down its arms in good faith, trusting in the word of an American President, and which invites the vengeance of heaven. DAU.

Agentur des Rauhen Hauses, Hamburg, Germany: —

Bis ins Elend. Ein Kampf um die Heimat. *Max Treu.* 230 pages.

This novel tells the story how an old-established and well-organized colony of Germans of the Reformed Church which had first enjoyed the protection of the Austro-Hungarian Government, was forced by Magyars, Poles, Slovaks, and Ruthenians to give up the use of the German language and had all its vested privileges trampled on. The story is an instructive study in Pan-Germanism, on the one hand, that is, the effort to spread German *Kultur* in foreign countries, and in Anti-Germanism, on the other, that is, the malicious political efforts of jealous peoples to extirpate German influence. DAU.

C. Ed Muellers Verlagsbuchhandlung, Halle: —

Die Herren der Erde. *Ferdinand Brockes.* 385 pages. Illustrated.

The author of the novel *Cajus von Derbe, der Gefaehrte des Paulus*, had been invited by his publisher to write the story of the Christian Church of the future in the form of a novel. This is the product. The "lords of the earth" are Antichrist and Christ. Christ, by His second visible coming and rule on earth, dethrones the mammonistic and capitalistic Antichrist, who is not the Roman Pope, but the new power arising at Constantinople. Berlin, Constantinople, and Jerusalem are the scenes of the drama which the author's imagination enacts for his reader. The visions of the Apocalypse of John, Paul's prediction of the salvation of "all Israel" in Rom. 11, and other Bible-texts are all made to fit into the author's romance. In fact, he states in an epilog that his chief aim has been, not to write a story, but to show the meaning of Bible-teaching regarding the return of Christ. This is very unfortunate. He should have adhered to story-telling in the ordinary sense, which he understands exceedingly well. DAU.

B. G. Teubner, Berlin-Leipzig: —

Eclogae Graecolatinae. Fasc. 1: Auswahl aus Augustins *Confessiones.* Herausgegeben von *A. Kurfess.* Fasc. 2: Quellen zum Leben Karls des Grossen. Herausgegeben von *Dr. Goswin Frenken.* Fasc. 3: Auswahl aus Albin Tibullus. Herausgegeben von *H. Ostern.* Fasc. 4: Auswahl aus T. Lucretius Carus' *De Rerum Natura.* Herausgegeben von *Dr. Wilhelm Schoene.* Fasc. 5: Auswahl aus Valerius' *Catullus.* Herausgegeben von *H. Ostern.* 32 pages each.

These selections from classical authors, prefaced by a brief introduction and supplied with ample footnotes to facilitate translations, are designed for use in reading circles. The selections from religious classics should be increased. Our pastors might use them with profit by devoting a half hour to reading them at smaller conferences. DAU.

C. Ludwig Ungelenk, Dresden-Leipzig: —

Die Seelsorge an den werdenden Seelsorgern. *Lic. Erich Stange.* 14 pages.

This address was delivered at a German Evangelical Pastors' Day at Leipzig and published in *Pastoralblaetter,* LXV, 1, from which it is reprinted. It will stimulate meditation, as well as discussion at pastoral conferences. DAU.

Verlag des Allgemeinen Ev.-Luth. Schulvereins, Dresden-Klotzsche: —

Eine lutherische hoehere Schule. *Schuldirektor Habenicht.* 13 pages.

Volksmission auf dem Gebiete christlicher Jugenderziehung. 16 pages.

The first of these tracts is a plea for the support of the *Christianschule* at Hermannsburg, founded by Pastor Christian Harms in 1867. The second tract affords a glimpse of the struggle which Lutherans in Germany are putting forth under the present government to retain a Christian system of education in the state schools. The only solution of the trouble will be found to be the organization of schools independent of state control and to fight for the right to do this. DAU.

Agentur des Rauhen Hauses, Hamburg 26, Germany: —

Des Abendlandes Rettung oder Untergang. *Dr. Paul Blau.* 80 pages.

This brochure is a critique of Oswald Spengler's epochal *Untergang des Abendlandes,* from the viewpoint of positive Christian faith. In the first part the author sketches the basic ideas of Spengler's book: the cultural problem, the symptoms of disease in the cultural life of the Occident, and the logical prospects, as Spengler has visioned them. In the second part the author's criticism is applied to the fundamental ideas of Spengler's treatise, and the argument is advanced that there is an inner necessity why cultural conditions in the Occident must continue and develop further. In the last chapter "ways of salvation" out of the existing distress are discussed, especially how to deal with the *Ostproblem,* the problem of Soviet Russia, and inner new formations in Germany, that are to affect the *Kultur* of the peasantry, the *Kultur* of the Occidental mind. The author closes with a plea for a religious regeneration by the Gospel of the free grace of God in Christ as it was proclaimed against Rome in the days of the Reformation. Spite of an occasional dissent which the brochure rouses, we think, as a whole, it will prove profitable reading. DAU.